

The Pure Faith

Part-1

APPLES OF EYES

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NOTE:

- *This book is the English version of the Urdu book “Iman-e-Khalis Qist 1” which contains numerous references and since it is quite difficult to find out their English translations, they are retained in this booklet as such.*
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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of *Allah*¹, the Beneficent, the Merciful

أَحْمَدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا
هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ - أَمَّا بَعْدُ!

All the extolment be to Allah, we praise Him and seek His help and apologize to Him and believe in Him and find refuge in Him from the mischief of ourselves and the vices of our deeds; whom Allah guided, none can mislead him and whom He sent astray, none can guide him; and we witness that there is no Ilah² except Allah and Muhammad (s.a.w)³ is His slave and apostle.

¹ *Allah* is the personal name of the supermost Deity which is replaced by "God" in English. But it is a grammatical rule in every language that personal names (proper nouns) are never changed in any dialect and are retained as such. Therefore, the word "*Allah*" has not been translated in this booklet.

² *Ilah* is translated in English as god i.e. the worshiped. But in accordance with the Koranic interpretation it occupies greater and wider meaning in Islam. *Ilah* is the Supreme Being, Sole, Lone and the Only Creator and Master of the entire universe and of all animates. Who Alone runs their business in His Sole and Absolute Discretion, Who Alone feeds them by growing foods in multi-varieties, Who Alone fulfils their wants and necessities, Who Alone helps them out their sufferings, Who Alone expires them, Who Alone deserves all kinds and forms of worship, Who is Unique and Matchless in His Attributes, Who has no peers and compeers and is free from fancy. (27:60-64) Nobody can be occupant of such divine and deific qualities except the *Allah* Almighty only.

³ Abbreviation of the prayer in Arabic '*Sallallahu Alaihi Wasallam*' means May *Allah* accord him His peace and blessing! It is suffixed with the name of the last messenger of *Allah* viz. Holy Prophet Muhammad (s.a.w.). For *Allah*'s other messengers and angels, the suffix of (a.s.) i.e. '*Alaihis Salami*' is used which means May *Allah* bless him. These short forms of the Arabic prayers are suffixed as the symbol of respect and esteem with the names of prophets and angels only and this is the distinction between them and others.

It had been my earnest desire for the last eighteen years that might *Allah* bring that day also when I might bring out distinction between the *un-alloyed* and the *allied religions*! A million thanks to that Only Lord that He favoured me with such an opportunity. Where I may find that tongue from, which could do full justice with His such unbound gratitude?

A LETTER AND ITS REPLY

Reverend Religious Scholar Dr. Usmani *Sahib*⁴!

السلام عليكم ورحمته الله وبركاته

May *Allah*'s blessings, peace and mercy be on you!

Your Honour

The majority of Muslim masses in Karachi accounts *Hazrat*⁵ Yousuf Binnori *Sahib* among eminent religious scholars and per my knowledge he

⁴ Literal meaning is master, holder etc. This is used in address after name as a courtesy and respect where it gives meaning of Mr., Sir etc. It is also used in a jeering way. Here in this book, save the extracts and quotations, it has been used in the same meaning. Its feminal from is *Sahiba*.

⁵ This word is prefixed with the name of religious persons as a token of high respect honour and esteem, generally with deceased. This is also used by disciples in addressing their mystic mentor, sometimes with the suffix of 'Jee', 'Wala', 'Ala' etc. Last one is used in both ways i.e. prefixly and suffixly. *An'Hazrat*, *Huzoor* and *An'huzoor* are its other forms. But it has no proof in the Islamic teachings. Not a single Tradition of the Prophet (s.a.w.) contains this word. Hence a heresy. Moreover, its meaning is "the person present before eyes". Hence using it for dead persons will not be lawful because it will amount polytheistic aspect. This word is also used in a taunting way. Therefore, except in the extracts and references, wherever this word is used in this book, it is used sarcastically.

has also been your preceptor. In August 1975 issue of his monthly magazine *Al-Bayeenat* he has related such marvelous wonders of his father under the heading *Basair-o-Ibr* (Insights & Lessons) that I've got entangled and plunged into grave anxiety and there's been increasing astonishment over astonishment. I'm sending photocopy of that article with the hope that you will clarify in the light of the Koran and *Hadith*⁶ that what's all this about? I urge upon you that for the sake of *Allah* do write nothing but only truth in this respect, and remember while answering that:

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

Fear the Day whereon you shall be returned to Allah

والسلام

Au Revoir

REPLY

Respected Sir,

والسلام عليكم ورحمته الله وبركاته

May *Allah*'s blessing, peace and mercy on you too!

Many thanks for remembering me. I'm sorry that I couldn't answer your letter soon as desired. I'm intensely feeling the burden of the onerous responsibility which you have laden on me. Moreover, you have very kindly cautioned me of this thing that what consequences any pliancy, indulgence, leniency and laxity in this regard can entail near *Allah*. I thank you for this reminding also.

Firstly I'm reproducing the essay that you have sent to me, and thereafter I'll examine it to my best in the light of the Koran *Hadith*. It is my prayer to *Allah* Almighty to favour me with the guidance to the right path. Amen.

والسلام

Be Good!

⁶ The Tradition i.e. sayings, actions and permission of the Prophet (s.a.w.) and that of his companions; wherever the word Tradition is used in this book, save the extracts and quotations/references, be construed as *Hadith*. Terminologically, the *Hadith* in which a reference is made to any order or saying of *Allah*, it is called *Hadith-e-Qudsi*.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of *Allah*, the Beneficent, the Merciful.

BASAIR-O-IBR

(Insights and Lessons)

Ah! My respected father! انا لله وانا اليه راجعون

(we belong to *Allah* and to Him we are returning)

رفتیم واز رفتن من عالمے تاریک شود من مگر شمع چورفتنم بزم برسم ساختنم

I passed away and with my passing the world got darkened
I'm that candle that when put out, gathering went to the end

The date of 24th Jamadi-ul-Aula (5th month of Islamic calendar) 1395 AH, 5th June 1975 AC, Thursday يوم الخميس وما ادراك ما يوم الخميس {Thursday, Ah! What conveys to you what the Thursday is?} is the second great incident of my life. The first colossal calamity of this seventy years old life was the grievous death of *Imam*⁷ of the age Hazart *Maulana*⁸ Muhammad Anwer Shah *Sahib* (r.a.)⁹ on 3rd Safar (second month of Muslim calendar) 1352 AH. The other was the sad demise of my father *Hazart Maulna* Syed Muhammad Zakaria

⁷ This Arabic word is meant for leaders, naturally in religious sense. This man happens to have immense knowledge of the religion in all aspects. One who leads in the prayers is also called *Imam*. Many sects and factions also gave this title to their leaders which became hereditary.

⁸ *Maula* means the Lord, the Master. And *Maulana* means our Lord Who is Allah alone as per the Koranic verses. But it is unlawfully used as tile of hyperbolic respect to religious scholars and clergy men of Islam. This practice lacks finding in the entire record of Traditions. This too is used in this book ironically save in the extracts and references.

⁹ Abbreviation of the Arabic words '*Razi-Allah-o-Anho*' means Allah was pleased with him. This is suffixed with names of the noble Companions of the Prophet (s.a.w.) who are called '*Sahaba*' (sing. *Sahabi*) in Arabic. The same short form also comes after the name of *Tabaeen* i.e. those believers who remained in the company of *Sahaba*; and after *Taba Tabaeen* i.e. those believers who had seen *Tabaeen*; but here it means [just to distinguish between a *Sahabi* and non-*Sahabi*] *Rehmatullah-i-alaih* i.e. *Allah's* blessings be on him! This prayer is made and written for all deceased pious Muslims in general and in this very sense it has been suffixed with the name of writer of this book. Besides other hyperbolic prefixes and suffixal prayers, this short form appears very frequently, even without distinguishing between a *Sahabi* and non-*Sahabi*, in the extracts [given in this book] from books of mystics who do not deserve that owing to their polytheistic beliefs and practices.

Sahib. Though the life experienced numerous catastrophic accidents, daunting events and trying occurrences, but these two incidents undoubtedly so happened that forbearance and fortitude has exhausted. The difference is only this much that when the first tragic incident took place I was young and had the strength to endure, but the heart rending death of my father has come about at that time when the vigour of youth has drained. The wounds of separation [i.e. death] of late Syeda Fatima [sister] had not yet healed-up; likewise, deaths of sincere friends and devotees, departure of scholars and savants, had taken place one after the other within two and half an years; in short, incessant shocks had knock-down. Words and explanations are quite inadequate to express the facts and ecstatic feelings; words have always been unable to interpret the facts; and above all, it is very much difficult in this hyperbolic mundane to do full justice in interpreting any fact.

On Thursday the 24th *Jamadi-ul-Aula* 1395 AH at 9:45 a.m. my reverend father, my master, my chieftain, my patron, my shelter and asylum in the world, very valuable and precious asset of the Islamic world, the lustrous gem of the world of knowledge and practice, the greatest personality of faith and theology, departed this mortal world for eternal world after rigorous anguish and anxiety of some days, for which he was impatient for months, and at last the tender and the elegant spirit took-off in a jiffy towards the Unseen World.

His existence was a shadow of *Allah*'s mercy for us. He was the greatest boon and blessing of *Allah*; the fountainhead of prayers at midnight and lamentation in the morning which dried-up; he was the source of peace at heart, we got deprived of which. The obituary of respected father is not merely a lamentation of a father but the elegy of knowledge and theology; the wail of the theologer who was the master of miracles and supernatural happenings; the dirge of a researcher of the age; the woe of the sophist of the time; the expression of grief on departure of an ambitious and enthusiastic person; the commiseration of the greatest personality that was committed in chastening purgation and mortification; the mourning of a perfect interpreter of dreams; the plaint of a godly man of noble character and conduct, munificence and generosity, courage and valour; the pain and

melancholy of separation of a recluse mystic, and veracious and just hermit; the anguish and agony of lover of the Prophet (s.a.w.); the crying over the man who knew the mysteries of universe; the epicidium for the knower of the secrets of weeping for *Allah* and the acquaint of Truth and Knowledge; the deploration for the unique savant and erudite of the Islamic *Sharia*¹⁰; the bereavement of the man who knew mysteries of *Tariqat*¹¹ and *Haqiqat*¹².

Ah! What was the glorious father: an anonymous incognito entity who had concentrated in itself a world! **The world has read the affairs and narratives of Shafiq Balkhi, Ibrahim Adhem, Bayazid Bustami, Sirri Saqti, M'arooof Karkhi, Junaid Baghdadi,** but who knew about the regal soaring of this poor mendicant? You must have heard events of diminution in speaking, sleeping and meting with people but who is aware of the amazing affairs of the endeavourer of the era? Right in his prime of youth when he practiced abstemiousness, he spent too many years on daily meal of only one *mithqal* i.e. three grams, and felt the need to go to privy once a fortnight hardly. When the series of true dreams and *Mubashshirat* {news of good tidings in sleep} commenced, he got, just from 16th to 20th year of his age, the honour of seeing the Holy Prophet (s.a.w.) more than hundred times, and each time during that vision he was honoured with guidance,

¹⁰ [also spelt as *shariah* or *shariat*, *shara* or *sharah*] The combination of Islamic laws, tenets, taboos, dogmas, doctrines, cults, creeds as enjoined by *Allah* in the Koran and interpreted by the Prophet (s.a.w.) in *Hadith* i.e. his sayings. Its obedience is the *raison d'être* of every Muslim and is the real intention of Islam in which lies the salvation. Beyond it needed naught.

¹¹ [also spelt as *tariqa* or *tariqah*] The mysterious world of *Sufism*. A composition of doctrines and practices, ways and means, purportedly adopted for direct communion with *Allah* but is grossly antagonistic to the Islamic fundamentals, never mentioned and/or wanted in the Koran & *Hadith*. Accordingly it is no more than a hoax, mystic hocus-pocus. It is totally opposite to *Shariat* and is actually its antonym. It has no room in Islam.

¹² This is peculiar term of mysticism. This is the last stage among four stages of mysticism i.e. *Shariat*, *Tariqat*, *Marifat*, *Haqiqat*. Its literal meaning is the reality. As a mystic term it stands for the reality of success i.e. the zenith and pinnacle of mystic exercise when one, as per their false claims, gets absorbed in *Allah*'s entity and eventually finds the REALITY.

exhortation and instructions to do *Allah's Dhikr*¹³ and with some valued advices. He acquired such marvels of *Avesi*¹⁴ relation that are beyond the wisdom. The series of true dreams and *Mubashshirat* continued till the end of life. He got overwhelmed with beading vocation and mystic exercises so much so that he determined to spend his whole life in adoring and admiring *Allah*. His father *Hazrat* Syed Mir Muzammil Shah (r.a.) had died, mother was living who insisted him to live a marital life but he kept on refusing, thinking it against his vow of worship and allegiance. Ultimately it was revealed on him the **truth** in a dream that *Hazrat* Ali Murtaza (r.a.) was binding him on *Arsh*¹⁵ in matrimonial alliance with such and such lady of such and such clan. After this virtuous dream his refusal ended and at last stepped into conjugal life and the dream got true in that very manner. When he made *Istakhara*¹⁶ for finding-out *Murshid-e-Kamil*¹⁷ he dreamt that the Holy Prophet (s.a.w.) was saying, "O you halt here. I'm coming after asking *Allah*". Accordingly he saw this all in the dream that the Prophet (s.a.w.) went to *Allah*, returned and told, "*Allah* is saying that you will not get the person whom you want but you will not content with. Go and look-for." Eventually the searching travel started in the end of 1906 AC. He reached

¹³ It means remembering *Allah* in any way. But mystics have devised a special form for it. They repeatedly and hurriedly utter Personal any Attributive Name of *Allah* or some absurd words like *Hao*, *Hoo* in a long series in cross legged position and with continuous oscillatory head movement. Such is that form which is not found in the whole corpus of Traditions of the Holy Prophet (s.a.w.). Taking *Allah's* names on rosary beads is also termed as *Dhikr* which too is not proved by the Traditions of the Prophet (s.a.w.)

¹⁴ This is another term of mysticism which is devised after the name of *Aves* (r.a.) who is told to be a man residing in a distant place during the time of the Prophet (s.a.w.). He embraced Islam but due to his mother's ailment he could not make him present before the Prophet (s.a.w.) who accordingly allowed him to live there to look after her mother and however, accorded him the status of his Companion in *absentia*. Hence *Avesi* lineage means the direct mystic communion with the Prophet (s.a.w.). Like all others, this too is an invented term of mysticism.

¹⁵ The Divine Throne above the Heavens upon which *Allah* is believed to be set.

¹⁶ A consolatory prayer seeking divine advice in a certain matter as mentioned in *Hadith*.

¹⁷ Master mystic mentor - the man who is perfect in mysticism. He is given many names such as Sheikh, *Pir*, etc.

the *Darbar*¹⁸ of Shah Jilani in Baghdad via Binnor and Sirhind and passing *en route* by the courts of *Sultan-ul-Aulia* in Delhi and Khawaja Chishti in Ajmer. At each and every place, he continuously did *Chilla*¹⁹, *Aitikaf*,²⁰ *Muraqba*²¹ and *Mukashifa*²². He wandered in deserts and forests as such for many months. Wondering events and astonishing *Mubashshirats* went on happening during this tramp. On coming back, he lingered in the midst of wild lions and tigers at the forest of *Nasik* (Bombay Province) for completion of mystic exercises after wandering through entire India. Once he retired into reclusion of eight months and the other time for nine months and subsisted on grams and tree leaves.

لا يزال العبد يتقرب بالنوافل حتى كنت سمعه التي يسمعني وبصره الذي يبصرني---الله

Sometimes the slave attains the position through continuous worship of Allah that he listens with Allah's ears and looks with His eyes.... ..

I must had read the above *Hadith* of Sahih Bukhari but found its evidence in my time in my father only. So *Allah* had depleted him with favours and bestowment; plenipotence had been entrusted to his heart: at the time of heavy downpour, when he would meditate to his heart and pray *Allah*, it would appear that there was no rain within one square mile; when the heat of sunbeam would become unbearable he would ponder on his heart and it looked that clouds were shadowing over him; when the roars of lions and

¹⁸ Literal meaning is court. Mystic people hyperbolically regard tomb or hermitage of any so-called saint or religious dignitary as *Darbar*. Coming to see an important person, religious or otherwise, is also called visiting or attending the *Darbar*.

¹⁹ Duration of forty days. A mystic exercise in which one retires into recluse for such period.

²⁰ Literally, retirement and confinement in any particular place for worshipping purpose. As per Islamic term, it is a divine service in the last ten or nine days of the month of Ramadan in mosque. But confinement with graves is not allowed in Islamic *Sharia* rather it was prohibited by the Prophet (s.a.w.)

²¹ A deep meditation. Generally a mystic contemplation. A kind of mystic exercises.

²² An apocalypse, a manifestation. A mystic term; under this term-hidden matters are claimed to be revealed. This too is a mystic exercise. Another word for *Mukashifa* is *Kashf*.

tigers used to bellow the forest, his heart contemplation would turn to his ears and he would feel that ears were hearing no sound. These exertions and exercises had transformed his mind; there was billowing shoreless ocean of knowledge and information, consciousness and intellect in his mind; when he think a little over any issue, it appeared that miles long papers were spreading before him and eyes were glancing all the research on that issue right from the beginning to the end. He used to say that it seemed that some special favour of Almighty *Allah* was conferred to him; whichever the prayer his tongue would utter, used to be got granted in the Court of *Allah*; what could be the truth in any problem, right that would establish in his mind. In short what events and occurrences happened to him in that training center of the Nature, pen is unable to disclose them.

When he stepped into the learnings about contemplation and summoning of spirits (spiritualism) there occurred such miracles of spiritual power and got exposed those wonders of the Hades that sense is transfixed. When he intended to divest diseases, then he achieved so much perfection that the patient would, on his [i.e. father] bare intention, get up fully recovered as if he had no ailment. When he entered the world of the knowledge of secrets of letters, phylactery and talisman, then abstruse books of this art such as “*Shams-ul-M’arif*” etc. were committed to his memory. When he tended towards science of medicine, then prescribed such wonderful treatments in Afghanistan that patients from Germany, France, London and America, who had balked all hopes of their cure, would come and recover from his treatment..... He treated patients of grave sickness and exhibited amazing great healing power. When had a desire for trading, then surpassed the businessmen far behind by importing green tea from China and glassware for bangles and cutlery goods from Japan and by opening a whole-sale shop in Ghanta Ghar Bazar, Peshawar City. When thought for contractorship, then got huge contracts in Kabul. Even the man who had first procured aircrafts for Ameer Amanullah Khan, ruler of Afghanistan, was that very His Honour, and for that work Afghan Government owes till today our five hundred thousand rupees which got prey to anarchy after losing throne by Ameer Amanullah Khan. This is the event of 1345 AH.

He got bulky projects in Hyderabad Deccan and Bahawalpur also. Many bridges on canals in Bahawalpur commemorate him even today. When he wished to do agriculture, he purchased land in the eastern territory of Afghanistan viz. Gujja-e-Khojiani, District Jalalabad, where were inhabited his maternal relations - chiefs of Muhammad Zai tribe; and sowed with his own hands seeds and twigs of pomegranate. Later on that land was considered as the most superior orchard of the territory. But he wound it up just within six months and started putting-up in Kabul. Whenever he earned something, earned in thousands and shortly dwelt at house and consumed all earnings within few month: got erected someone's house, arranged someone's marriage; and when exhausted all, then cared for again. In short, such a revolutionary and tumultuous life of anybody was neither seen nor heard, and this is the far excellence that he never adopted any of such perfections as his profession or source of earning nor did he give them any importance, it was just like flood that flowed and ebbed; otherwise most of the life was spent penuriously. Even then hospitality was the *summum bonum* of his life, which he had inherited. He had earned thousands and millions but this is not in my knowledge that there did ever fall the opportunity when *Zakat*²³ became obligatory.

قرار در کفِ آزدگان نگیرد مال نه صبر در دل عاشق نه آب در غریب

In the hands of pauper money rests, of course, not
Neither heart of lover contents nor water stays in sifting pot

He favoured countless creatures of *Allah* but how could it be that there might have ever come in mind the slightest thought of it or tongue would have had its mention. The greatest of these excellences and greatnesses is that he managed to obliterate his entity to such an extent that he let nobody have even air of these things. In the end of his life he had not adopted any means for livelihood and had fully forgone all occupation and spent consecutive thirty years in remembering *Allah*. And *Allah* favoured the writer of these words with the honour of serving him.

²³ Compulsory annual alms leviable on affluent Muslims.

ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

*This is with the favour of Allah on us and on
the mankind but most of the people thank not.*

He would greatly value men of ace and excellence; upon liking something, he used to extol so much so that one would feel wonder. Though his temperament was awful, he looked cheerful and jocular all times; in any gathering, which he used to grace, he would be the pivot of all splendor of the assemblage with full peace and prestige. His disposition all along remained scholarly till end. He highly regarded scholastic hairsplitting. Ever since his primary academic period, he had the habit of writing marginal notes on books. It arouses astonishment when his scholia on the books *Mir Isa Ghoji Jadidah* and *Sharah Haji Gulistan Bostan* are glanced through; hand-writing was so much neat and clean that one may take him in an Iranian calligrapher. He was expert in mathematics to the amazing extent. Although his modern education was not beyond middle but possessed such an expertise that may not have even today's M.A. Though academic activities had been abandoned and forsaken since long yet his informations were fresh and up-to-date. Once he visited Deobund in 1346 AH to see *Hazrat Imam-ul-A'sr Maulana Anwer Shah* who was teaching me those days his own book "*Zarb-ul-Khatam a'la-Hudoos-il-A'lam*". He (father) attended his lecture. Fortuitously there came under talk scholasticism's issue of "Creation of Human Activates" which is the most difficult issue. Sheikh delivered a speech on it and kept on solving problems; during this course *Hazrat Reverend Father* remained asking questions and *Hazrat Sheikh* went-on answering them. After having finished, *Hazrat Sheikh* enquired, "*Hazrat!* Since how long the academic activity is abandoned?" he said that for twenty-five years. *Hazrat Sheikh* heard it quite astonishingly. And thereafter stated many times in several meetings, "His father's studies are forsaken for twenty five years but the knowledge is fine and fresh". How weighty is such applause by *Imam* of the age like erudite - an ocean of knowledge.

He was the lover of *Imam Ghazali* and *Imam Razi*. He was the admirer of *Ibne Taimiyah* and *Ibne Qaiyim* and would highly appreciate their erudition. He was an extreme eulogist of *Sheikh Ibne Arabi Sheikh Akbar*. He would greatly value the allegories of couplets by *Maulana Rome* for literary intricacies and would regard him as matchless in manifesting the facts.

He was an excellent author in the three languages: Arabic, Persian and Urdu. He wrote “*Mat’a-ul-Arwar-fi Fazail-e-Ahle-Bait-in-Nabi-il-Mukhtar*” in Arabic and “*Izah-ul-Mushkilat*” in Urdu in two bulky volumes wherein comprehensive deliberation has been made *in extenso, interalia*, on the intricacies of mysticism and scholasticism like *Wahdat-ul-Wajood* (pantheism), *Wahdat-ush-Shahood* (immanence) etc. He compiled his dreams with the name “*al-Mubashshirat*” and wrote their interpretations in marginal notes entitling “*Ubair-ul-Mubashshirat*”. *Majlis-e-‘Imi* has brought-out his treatise on “*Rooh-wa-Nafs*” [soul and psyche]. He used to say that he loved three things only: 1. *Allah*, 2. the Holy Prophet (s.a.w.) and 3. his dreams. The reason for love with his dreams he disclosed that they contained looking or talking of *Allah* [theophany or theoloqui] or the Prophet (s.a.w.). He used to say, “Had it been lawful under *Sharia*, I would have ordered to inter these [written] dreams in the grave alongwith me.” Then he bequeathed me utmost to care for them. In short, he left no perfection and no profession; and the most excelsior excellence is that he did not regard any excellence as excellence nor did he set his heart on it. However, he would say, “Whoso is blessed in this time with the favours with which *Allah* has blessed me! They are in abundance.” An Arabic poet has said true that:

اترعم انك جرم صغير.....وفيك الطوى العالم الاكبر

Do you think that mere a small body are you
Although the entire big world has been concentrated in you

Another Arabic poet has gone-on in this manner:

ليس على الله بمستنكر.....ان يجمع العالم في واحد

It is surely not out of *Allah*’s divine ability
That He may gather the whole world in one individuality

Having learned in dream complete *Sahih Bukhari* from Imam Bukhari, he took permission [to report], and also learnt [its commentaries] *U'mda-tul-Qari* from Hafiz Badruddin A'ini and *Fatah-ul-Bari* from Hafiz Ibne Hajar Asqalani and took permission. Once upon a time, there was being sold legacy of Ameer Nasrullah Khan, Vice-regent of Afghanistan. His Eminent bought from it a fur for 14,000/= Afghan rupees (equivalent to ten thousand British coins) [prevalent those days in British held India]. At night, he saw the Prophet (s.a.w.) who admonished him in an affectionate tone, "When you have money, you squander in such a way that purchase a bare fur for thousands of rupees! One man will come to you and will rend your belly by stabbing his knife and will take-out your guts and will put them back by washing and cleaning them and will stitch your chest. This man will be made of the divine light and so will his knife. He had petted a cat. Once it caused impurity and pollution. He beat it and got-out the house. He saw the Prophet (s.a.w.) at night who rebuked him, "Why did you beat the cat? Does it have sense? Beware! Don't do it again". In the morning he went and looked for the cat and brought it home again. One destitute in the neighbourhood borrowed five rupees. By chance he refused to lend. The Prophet (s.a.w.) came to sight at night and reproved, "Why didn't you lend rupees to the man. Go and give him at his house." In short here was established the link of wonderful spiritual training and the greatest relation. There are many *Mubashshirat* which reveal that the Prophet (s.a.w.) had utmost love for him and had such a relationship whose parallel will be hardly any in the world: dreamt while fallen sick that the Prophet (s.a.w.) said, "When you fall sick I follow suit; when you suffer from headache I also suffer so." How many amazing dreams and *Mubashshirat* of its kind are there! There came an evil suggestion in his mind that as to what would happen in the fits of death and that the Devil would cause much distraction. The Prophet (s.a.w.) said, "Where I may exist, what business the Devil has there?" In the end when there had left a few days of his life, I called-on him as usual before *Azan*²⁴ of *Fajr*²⁵ or by it to enquire about his nocturnal

²⁴ The loud call in fixed words and times made for informing the Muslims to gather for congregational prayer. It is called five times a day before each prayer from mosques.

²⁵ The Muslim divine service in the dawn. The morning prayer.

condition. He asked, “Have you come?” I replied in affirmative. He said that he had seen the Prophet (s.a.w.) that night who told *Padshah Khan* (the special attendant who used to serve him day and night in the end of his life and would give him utmost comfort), “O Padshah Khan! I also do the service that you do.” *Subhan Allah!*²⁶ What a position it was! He got the honour of seeing *Allah* for numberless times. Once when he had the blessing of His resplendent vision, *Allah* said, “Zakaria! Your simile to Me is just like a baby of two three days in his mother’s lap who does not know that what the mother is doing with him.” In those very days he dreamt that he was informing the Prophet (s.a.w.) (May my mother and father be sacrificed on him!), “O *Allah*’s Apostle! I saw in the dream that *Allah* was present on the Throne and I was circumambulating around Him.” When he began narrating the dream, the same situation actually started giving its interpretation. I don’t know that there did anybody ever have the great honour of *Mubashshirat* of such type till today.

Since my childhood I used to hear from my grandmother and aunt that my father’s age would be a hundred years. When I was five years old i.e. right sixty-five years before this day, I had heard it in the home. And on one occasion he himself had disclosed, “Once my younger sister told, when she went into ecstasy, by putting her hand on my forehead that ‘Zakaria! Your age is hundred years, hundred years.’ She was mistress of marvels, miracles and supernatural phenomena; strange occurrences and conditions would reveal on her; whatever she would say in such state, would surely come true”. More than the blood relation, there was a spiritual communion between the two brothers and sister. Whenever they would have sight of the Holy Prophet (s.a.w.) during manifestation and rapture, they would recommend for each other. Hers was a natural matter and without exercises ecstatic condition would happen on her whereas that of father, it began after

²⁶ This is an exclamatory sentence in Arabic which is said on the occasion of seeing some unnatural phenomenon or some surprising thing. This is worth noting that on such occasion also the dutiful Muslim turn to *Allah* and praise Him in these words i.e. *Allah* be Glorified! Though *Mohvi* Binnori’s such act takes after this noble practice yet he does not come in that illustrious group of dutiful Muslims due to his mystic credo.

chastenment. The other elder sister i.e. my aunt, told me that once there fell to lot the *Night of Qadr*²⁷, and also the acquaintance that it was the very *Night of Qadr*. She rose, made ablution, said prayer and then first of all prayed for his brother that his age be hundred years. I had heard all these talks. After all, having viewed all ups and downs of this revolutionary life, he spent the last period of his sacred and pious life in the worship of *Allah*, and after completing full hundred years of his prodigious life, handed it over to the Creator, smilingly put himself in the flames of Divine Light, and joined *Allah*. Undoubtedly this is the most grievous accident of my life. Whereas the Chief of all humans, the Last Messenger of *Allah*, the Holy Prophet (s.a.w.) - the world never saw, nor will see, any person excelled in mountain like patience, constancy and firmness over him - was saying on demise of his son *Syedna*²⁸ Ibrahim that;

العين تدمع والقلب يحزن وأنا بفراقك يا ابراهيم لمحزونون

“Eye sheds tears and heart gets mourned and O Ibrahim! I’m verily grieved of your departure.”

And whereas what gloomy, sad and sorrowful conditions had prevailed on the occasion of the death of the Beloved of the Lord of Universe [i.e. the Prophet Muhammad (s.a.w.)] on *Sahaba* (r.a.) who were the mountains of fortitude and forbearance! And whereas we are weak, feeble and frail, hence O *Allah* bestow upon us patience! O *Allah* bless us by helping us out this rending and soul thrashing incident. And O *Allah* make the holy grave of

²⁷ One undetermined night of the last ten or nine days of the holy month of *Ramadan* which is a highly blessed night and according to the Koran, worship of this one night alone is more excellent than that of one thousand nights. It is noteworthy that the Prophet (s.a.w.) did not reveal the exactitude of this night and simply exhorted to worship at the 21st, 23rd, 25th, 27th and 29th, night of *Ramadan* and, acting thereupon, his companions, the most blessed persons after prophet, kept on worshipping without pre-determination, but see these mystic ladies who know as to which night is the *Night of Qadr*.

²⁸ *Syed* means chief, and *Syedna* means our chief. Though it is called to be title of respect yet it lacks traces in Prophet’s life. Generally the progeny of Fatima (r.a.) – daughter of the Prophet Muhammad (s.a.w.), prefixes this title before its names as a symbol of honour.

my father روضة من رياض الجنة [a garden out of paradisial gardens] and exalt and honour his spirit by entering it in the High *Illieen*!²⁹ And O *Allah* make *Jannat-ul-Firdous*³⁰ his abode! And O *Allah* do by him in the manner which may suit Your most Merciful dignity! And O *Allah* extend to him the treatment that You have for those who are Your favourite and who are near and dear to You! And O *Allah* as you had accorded him the special relation in the world with You and Your Pious Beloved (s.a.w.), bestow upon him, suitable to it, the exaltation in class and elevation in position about which this may only be said that:.

مَا لَأَعْيُنٍ رَأَتْ وَلَا أَذُنٌ سَمِعَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

“What eye saw not and what ear heard not and what heart of any man never imagined?”

And O *Allah* as he had good hopes with You, fare him in its accordance! And O *Allah* as you had favoured us during his holy lifetime with graces of prayers in the dawn and invocations at midnight, exalt us after his departure by making us affluent with the blessings of his excelsior spirit! Your Mercy is infinite and Your Divine Power is surrounding all. And O *Allah* from Peshawar to Karachi and Karachi to Africa and Africa to London and Europe whosever well wishers and sincere friends have indebted me through *Isal-e-Thavab*³¹ and those who are doing *Isal-e-Thavab*, oblige me by awarding all of them the best reward! And accord elevation in the position of all those who have sent to me countless condolatory telegrams and letters! And O *Allah* favour us with your great gratitude by giving peace and patience to our bereaved hearts and to those of the survivors!

²⁹ According to the Koran (83:20) *Illieen* is the record of all actions of devouts. But these people declare it to be the upper portion of purgatory and claim without any proof that spirits of righteous Muslims are housed there. Its reverse is claimed to be the *Sijjin*.

³⁰ The best paradise under *Arsh* of *Allah*.

³¹ Its literal meaning is to transmit the requital. It is a wrong concept that reward of virtuous works viz. prayer, fasting, alms giving, etc. can be conveyed to any person who may have passed away. Such a spurious notion has no room in Islam and is grossly and wholly repugnant to it.

فما لعيون دامعة والقلوب فاجعة ونحن بفراقه لمحزونون ولا نقول الا ما يرضى به
ربنا تبارك وتعالى هذا! وصلى الله على خير ابشرا صبر من جاء ومن غير حب القبر
الاظهر الانور ومن تسكن قلوب المحبين بحبه وبذكره وبفكره كلما ذكر وخطر

There left no tears in eyes and our hearts are full of pain and we are grieved with his departure and we say nothing except what our Glorious Almighty Lord likes. And May Allah bless the Best Man [i.e. the Prophet Muhammad (s.a.w.)] who came and changed his [i.e. father] grave into the holy and the refulgent abode and who consoled the hearts of lovers with his love, with his remembrance, with his care, whenever he was talked about and thought.

It would not be improper if I reproduce two of these condolatory messages: one is from respected brother Maulana Muhammad Ashraf, Incharge Arabic Department, Islamia College (Peshawar) and the other is from reverend brother Maulana Abdul Qaddus Qasmi who is former dean, Faculty of Islamic Studies, Peshawar University وجزاها الله خيرا بحسن عزائهما
[May Allah award both of them the best award for their condolences].



This is that complete article which Binnori *Sahib* had written on the demise of his father.

The first thing of the article that should be elucidated, is the following passage:

What was the glorious father: an anonymous incognito entity who had concentrated in itself a world! The world has read the affairs and narratives of Shafiq Balkhi, Ibrahim Adhem, Bayazid Bustami, Sirri Saqti, M'aroof Karkhi, Junaid Baghdadi, but who knew about the regal soaring of this poor mendicant?

I think you will certainly want to know about the above cited gentlemen as to who and what were they? I will try to shed light on their persons through references from the books of renowned people.

HAZRAT IBRAHIM ADHEM

His full name was Abu Ishaq Ibrahim bin Adhem bin Mansoor. *Hazart* Ali Hajveri, author of *Kashful Mahjoob*, writes that he had taken the oath of allegiance on the hand of *Khazir* ³²(a.s.) and earlier he was the Emir of Balkh in the beginning. One day he went on hunting and got separated from his safari in chasing a deer. *Allah* bestowed speaking power to that deer. It addressed him in an eloquent language and said: *أَلَيْهَذَا خُلِقْتُ أَوْ بِهَذَا أُمِرْتُ* “*Have you been created for this very purpose? Or have you been ordered with this job?*” Just hearing this he appreciated it in mind and after contrition abdicated them all and committed to continence and austerity. He relates a story, “When I went into reclusion in a forest I came across an old man of saintly countenance. He began saying to me, ‘O Ibrahim! Do you know which place is this? You are traveling without conveyance and provisions of journey. I made out that the decrepit was not a saint but the devil. There were four silver coins in my pocket which I had got by selling the haversack in Kufa..... I taking them out threw away and vowed to offer four hundred *Nafil*³³ on each mile. I remained wandering about in the desert for four years. During this period my Sole Sustainer kept-on providing me sustenance without any difficulty. In the meanwhile, I got the honour

³² He is also named as *Khawaja Khizr*. In authentic Traditions his name is reported *Khazir* only. *Khawaja* is a mystic term. His identity is dispuative. Per some he was a contemporary prophet of Moses (a.s.) and some declare him to be an angel sent by *Allah* towards Moses (a.s.) to show him some miraculous phenomena. To mystics, he is everliving (as he has drunk *Ab-e-Hayat* i.e. the magic water which keeps its drinker living for ever) and is destined to show way to those who lose their way. Mystics claim to meet him who appears to exhort some particular matter to them. It is mere a tall talk and a spun story.

³³ (pl. *Navafil*) The voluntary prayer that is not obligatory; a supererogatory worship.

of seeing *Hazrat Khazir* (a.s.). Through the beneficence of his company, I learnt from him the name of *Allah* whereafter my heart got absolutely free from everything beyond *Allah*.

[pp. 229-230 *Kalam-ul-Marghoob*, Translation of *Kashful Mahjoob* written by Ali Hajveri known as *Data Ganj Bakhsh Lahori*]

This is just the statement of the author of *Kashful Mahjoob*; but the sense becomes stunned and aghast by reading what Khawaja Moinuddin Chishti Ajmeri has written about the austerity and abstinence of Ibrahim Adhem in his own book “*Anees-ul-Arvah*” compiled on the sayings of his *Pir*³⁴ Khawaja Othman Harooni:

[he] Said that once Hazart Khawaja Ibrahim bin Adhem (r.a.) was walking his way that there came the voice of wailing from some direction. He immediately melted the tin and poured in his ears and turned deaf.

[p.31, *Anees-ul-Arvah*, sayings of Khawaja Othman Harooni, compiled by Khawaja Moinuddin Chishti Ajmeri]

These stories are present in the written from. If anyone gets pricked with the notion that as to how the deer began speaking chaste and eloquent Arabic and why four hundred *Navafil* on every mile in the forest or that why this wandering in deserts.....? The Prophet (s.a.w.) did not teach for that; and that getting subsistence without any means or resources during this entire period [of may years] is an amazing phenomenon and still more amazing is the meeting with *Khazir* (a.s.) and taking oath of allegiance on his hand! What’s this? And what is that name of *Allah* that when it is learnt, heart gets free from everything beyond Him? And this too that the Prophet (s.a.w.)

³⁴ The spiritual leader, a mystic mentor, head of a *Sufi* lineage, an office invented in utter repugnance to the Islamic tenets.

and his companion Abdullah bin Omer (r.a.) on the occasions of listening to song and music resorted to just entering fingers in ears then what does it mean by pouring simmering tin in ears and becoming deaf? And has not the Prophet (s.a.w.) prohibited from such cruelties? If it is, then what I should reply to it? If I even try to answer then what I will do for that which comes ahead and which is more amazing than this. After all, it appears quite difficult to place the holders of such excellences in the line of mere saints; there should be some other exclusive position for them which may be parallel to that of *Allah*.

In this very book, Khawaja Moinuddin Chishti has written that Khawaja Othman Harooni said,

The day when Hazrat Khawaja Ibrahim bin Adhem Balkhi (r.a.) got penitent of his rule and kingdom (and abandoned them), he manumitted before his eyes all of the slaves he had and started for *Ka'ba* with the intention of performing *Hajj* and said, "Everyone goes for *Hajj* on foot, I should cross this way headlong." So, during the journey for *Hajj*, he used to offer two *Nafil* on each step until he reached *Ka'ba* from Balkh in fourteen years but didn't find it there. He stuck to extreme wonder. Right in that state the voice of Unseen said, "Hold O Ibrahim and be patient! *Ka'ba* has gone to see an old woman and is coming just now." Hearing this, Khawaja got amazed and craved, "O my Lord! Who is that old woman?" It was ordered that she was an old woman in the forest. Khawaja (r.a.) set-out to have the honour of seeing her. When he reached the forest, he saw *Hazrat* Rabia Basri (r.a.) and that *Ka'ba* was circumambulating round her. *Hazrat* Ibrahim ibne Adhem (r.a.) envied and called *Hazrat* Rabia Basri (r.a.), "What this fuss you have made?" Rabia Basri (r.a.) said, "I didn't make any fuss but it is you who did so in the whole world that you reached *Ka'ba* in fourteen years and even then didn't find it desirably." When *Hazrat* Ibrahim Adhem heard

this, he said, “O Rabia! You had the desire of *Ka’ba*, so it reached you and I’ve the desire of the Master of *Ka’ba*, therefore, He got hidden from me.” [pp.17-18, *Ibid.*]

Where it gets revealed from this “magnificent” story that what the pompous greatness Ibrahim Adhem *Sahib* and Rabia Basri *Sahiba* like saints possessed, there comes across this also that Khawaja Ibrahim Adhem too was blessed with the Call from Unseen like Moses (a.s), and why he would not have been so blessed when he had reached *Ka’ba* in fourteen years by offering two *Navafil* on every step; and even then not finding *Ka’ba* there and coming of the **Voice** that *Ka’ba* had gone to see an old woman in the forest and was about to come, hence be patient; and accordingly his departure in search of *Ka’ba* and witnessing in the forest that *Ka’ba* was revolving round Rabia Basri, his getting envious and shouting at Rabia Basri as to what fuss she had made; and in reply her excellence over him and her omniscience i.e. the Knowledge of Unseen that she exposed on him then and there the secret of his fourteen years long expedition and his subsequent failure..... Right! Someone can say this also that what business a lone woman has in forest? And did not that saintess observe veiling? Whether I may have its reply but anyhow it got known in any way, from this story that *Ka’ba* is not static and stationary as it looks. It is however, another matter that by advancing just few miles it did not reach *Hudaibiyah* on the eve of “Treaty of Hudaibiya” due to its own will or expedience, otherwise the Prophet (s.a.w.) and *Sahaba* (r.a.) would not have returned without pilgrimage [in 6 A.H.].

Also in the sayings of Khawaja Nizamuddin Aulia [entitled *Favaid-ul-Fuad*], there is a mention of a monstrous excellence that:

Monday, the 29th of Dhul-Hajj 708 AH

[The compiler] Got the honour of kissing feet [of Nizamuddin Aulia]. He was describing qualities and dignities of Ibrahim

Adhem that “He spent nine years in cave wherein a spring was also flowing. He lodged there and would adore *Allah*. One night he felt so much cold that he feared of dying. Suddenly there laid his hand on a leather coat. He mantled it on and got somewhat warm. When the day broke he took-off that coat. When he saw that, it was a dragon and was moving its head with opened eyes. He got amazed very much. In the meanwhile, heard a voice: *نَحْنُ نَأْتِيكَ مِنَ التَّلَفِ بِالتَّلَفِ* “We delivered you from a destroyer (i.e. cold) with a destroyer (i.e. dragon)”

[p. 154, *Favaid-ul-Fuad*, Sayings of Nizamuddin Aulia compiled by Khawaja Hasan Dehalvi]

HAZRAT BAYAZID BUSTAMI

His full name was Abu Yazid Taifoor bin Isa Bustami. He died in 261 AH. Khawaja Junaid Baghdadi used to say about him that *ابوزيد مبتأ بمنزلة جبرئيل في الملائكة* “Bayazid Bustami is as reverend among us as the Gabriel among angels.” Right he was the man who got inasmuch exalted as he would say: *سُبْحَانِي مَا أَعْظَمُ شَأْنِي* “I’m Glorified. What to speak of My Glory.” Reporting this, Ali Hajveri *Sahib* adds that “such saying was the mere mark of his speech..... (otherwise) the actual speaker of this speech was *Allah* Himself in man’s disguise.”

[p.443, *Kalam-ul-Marghoob*, translation of *Kashful Mahjoob*]

Oh Goodness! What’s the extreme of theocracy! It is also his saying that:

خَضْتُ بَحْرًا وَقَفَ الْأَنْبِيَاءُ بِسَاحِلِهِ

“I dived into the ocean (of theology) and prophets remained standing on its brink”

And that:

مُلْكِي أَعْظَمُ مِنْ مَلِكِ اللَّهِ

“My Empire is bigger than Empire of *Allah*. ”

And this too that:

مَا فِي جُبَّتِي إِلَّا اللَّهُ

“*This is none in my robe but Allah only*”

And this more:

لَوَائِي أَرْفَعُ مِنْ لَوَاءِ مُحَمَّدٍ

“*My standard is higher than standard of Muhammad.*”

On account of this very eminence, when the daughter of ruler of Balkh and wife of *Hazrat Ahmed bin Khazarvia* who herself was also a ‘great saintess’, came to see *Hazrat Bayazid Bustami*, she let down her veil and began talking to him freely:

..... Ultimately, *Hazrat Ahmed bin Khizarvia* (r.a.) once desired to see *Hazrat Bayazid Bustami* (r.a.) *Hazrat Fatima* also accompanied to the Court of *Hazrat Bayazid*. When both of them reached before *Hazrat Bayazid*, *Hazrat Fatima* put-off her veil and started conversation with *Hazrat Bayazid* very unreservedly. *Hazrat Ahmed Khizarvia* surprised over her that action and was caught to conjugal envy. He asked, “Fatima! In what manner you are talking unveildly with Bayazid, I must know its reason.” *Hazrat Fatima* said, “Ahmed! You are *Mahram*³⁵ of mind and Bayazid is *Mahram* of mystic. Through you my lust is satisfied and through him access to *Allah* is achieved. And its reason is that Bayazid is indifferent from me while you need me.

In short *Hazrat Fatima* would always remain un-veiled before *Hazrat Bayazid* and would talk quite freely. One day the look of *Hazrat Bayazid* went at *Hazrat Fatima*’s hand. He saw that it was hennaed. He asked, “Fatima! Have you dyed hands with henna?” She said, “Bayazid! Uptil now when you

³⁵ The cognatic blood relations whose inter-marriages are unlawful e.g. father and daughter, brohter and sister, uncle and niece, etc. They are also exempted from observing veil.

had not seen my hand my contact with you was unveiled; and now when your look has begun coming over me non-observance of veil from you has become un-lawful.” She left on that very day and reaching Naishapur resided there.

[pp.355-356, *Ibid.*.]

This story is clearly revealing that there would come on him such times when the orders of *Sharia* about veiling used to be waived off from him and from his dependents, and when he would return to the sphere of human nature those orders would also return. Right this was the grandeur due to which Ali Hajveri *Sahib* wrote that:

Once there happened such an event also to me {i.e. *Hazrat* Ali bin Othman Jallabi (r.a.) [this is his full name]}, I tried my best with the hope that it might be solved but of no avail. I had confronted with such a problem once earlier. I had then confined to the tomb of *Hazrat* Sheikh Bayazid (r.a.) as long as it got solved. Eventually it had resolved. This time too I intended so and therefore confined at the holy shrine thrice so that the solution might have had but in vain. I took three baths and made ablution for thirty times every day and remained there stuck up with the hope of manifestation but it didn't manifest any. At last I took leave and started for Khurasan.

[p.171 *Ibid.*]

This story is not a postulate of the excellence of his person only but that of his tomb as well because Ali Hajveri had to confine for “Solution of Problem” to his tomb in circumvention of the prohibition by the Prophet (s.a.w.); albeit he had succeeded also at first and the complexity had got un-tied. The attempt of pointing-out the disease of grave worshipping in this story is not suitable because this is not the matter of ‘ordinary people’!

The following story of *Hazrat Bayazid Bustami* about his being overwhelmed with love and affection for *Allah* is also worth hearing. Listen to this story from the mouth of *Khawaja Moinuddin Chishti Ajmeri*:

Thereafter the talk began on love. The holy tongue uttered that “Heart of lover is the furnace of love. Hence whatever is put in it, burns to ashes and gets annihilated for the reason that no fire is greater than the warmth of love.” Then he related that once *Khawaja Bayazid Bustami* (r.a.) entered the place of *Qurb*³⁶. The Unseen caller called, “O Bayazid! Today is the time of your aspiration and that of Our providence. Demand whatever you aspire, I’ll bestow upon.” *Khawaja* prostrated instantly and said, “What business the slave has with aspiration. How much the bestowal, providence and beneficence of Lord may be, the slave is content therewith.” The Voice came again, “O Bayazid! We grant you excellence and salvation of Hereafter.” Bayazid said, “Me Lord! Hereafter is the gaol for friends.” The Voice came, “Well! We bestowed you O Bayazid paradise, hell, *Arsh*, *Kursi*³⁷, and whatever We have in Our dominion.” He said, “Very Well!” The Voice came once again, “O.K. What do you mean? Do ask for anything so that We give it to you.” He said, “Me Lord! You know very well what I mean.” The Voice came, “O Bayazid! Do you demand Us from Us. If we demand you from you then what you will do?” No sooner than the Voice said so, *Khawaja* said on solemn oath, “I swear Your Glory and Grandeur that if You will summon me on the Doomsday and make me stand before the hell fire I’ll present myself and standing before the hell fire I will heave such a sigh that all the heat of hell will vanish and

³⁶ Literally means nearness. It is another mystic term in which *Sophist* claims to become very close to *Allah*.

³⁷ Literal meaning is chair. As per the Koranic injunctions. *Allah*’s hold, sovereignty, authority and control over entire universe, and His jurisdiction is *Kursi*.

even come to naught because what reality it has before the ardour of love.” When Bayazid said so, the Voice called, “You got what you were aspiring for.”

[p. 97, *Daleel-ul-Arifeen*, sayings of Khawaja Moinuddin Chishti compiled by Khawaja Bakhtiar Kaki]

May be someone have the idea in mind that giving of *Arsh* and *Kursi* is perhaps a poetic notion, such as:

ع ۛ یہ جہاں چیز ہے کیا، لوح و قلم تیرے ہیں

“What does the world worth, even the Plaque and Pen also are yours.”

so efface such ideas from mind, for, this is the matter of those places of “*Qurb*” and love where does remain no distinction between the Creator and the created and there comes into being a compound entity and then comes the time when a salve can do whatever he wants, extinguishing the hell fire with a mere sigh worth nothing..... Ah! That is the position of theocracy; as per Khawaja Moinuddin Chishti, there is a particular place for every mystic that when he reaches there he looks in the slit of two fingers the entire world and whatever it has therein. Telling the tale about *Hazrat* Bayazid Bustami, *Hazrat* Moinuddin Chishti told:

.....Then Khawaja Bayazid (r.a.) added on that very place that “I had been circumgyrating round *Ka’ba* for a long time. When I was conferred nearness and company [of *Allah*] then the *Ka’ba* itself circumgyrated round me.” Then stated that in the amotorial state one night he wanted satisfaction of mind form extreme inquietude and anxiety and continued praying therefor. A voice called in the morning, “O Bayazid! Do you wish anything beyond Us and demand mind? What business you have with mind?” Thereafter he added on the same occasion that “*A’rif* [i.e. a mystic] is that man that wherever he may live, whatever he may want, be present before him; and to

whichever thing he may address, it may answer him. But this cult of *A'rifs* does not include that (so-called) *A'rif* who may be after anything and demand it." After this he said, "There is a particular place for very *A'rif* that when he reaches there he looks in the slit of two fingers the entire world and whatever it has therein." Accordingly people asked Khawaja Bayazid (r.a.) as to which extent he carried his *Sulook*³⁸. He replied, "I've carried my *Sulook* to such extent that when I see between my two fingers I view the entire world and whatever it has in it.

[pp.99-100, *Ibid.*]

The incident of his death [i.e. of Bayazid Bustami] is reported by Khawaja Nizamuddin Aulia in the sayings of Khawaja Fariduddin Ganj Shakkar in the following manner:

.....Then he narrated, in its agreement, the event that once Sheikh Ali Makki (r.a.) dreamt that he was carrying *Arsh* on his head. When it dawned, he thought in mind that before whom he should disclose his dream to have its interpretation. Then his soul whispered in mind to let ask going to Bayazid Bustami. When he came out his house, laden with this worry, he saw that there was prevailing a wail in Bustam and people were crying. He halted getting surprised and asked as to what had happened. He was informed that Khawaja Bayazid (r.a.) had passed away. Just hearing this Sheikh Ali raised a loud cry and fell down and then chanting slogans reached the funeral of Bayazid but on account of mobbed cortege he could not reach there. By dint of many ruses and tricks and with great difficulties he somehow managed to reach the bier and shouldered it. Bayazid called him, "O Ali! This very is the interpretation of the dream you did see. Right this bier of Bayazid is the *Arsh* of *Allah*, which you are carrying on your head.

[p.215. Translation of *Rahat-ul-Quloob*, sayings of Khawaja Fariduddin Ganj Shakkar, compiled by Nizamuddin Aulia]

³⁸ The mystic initiation, the trial for searching mystic truth i.e. finding *Allah*.

Might it amaze you as to how Bayazid Bustami talked to Sheikh Ali Makki posthumously and might you never prepare to accept it, therefore I'll solicit you to please be patient a little more, the truth of this matter will *insha-Allah*³⁹, come before you in the incoming contents and you will find solution of your all quandaries and you will be convinced to this notion that these saints do not die and simply shift from one place to another!

Hazrat Bayazid Bustami had this power also that he could capture one's soul by just casting a glance as mentioned by Shah Waliullah Mohaddith Dehalvi in his book "*Infas-ul-A'rifeen*" while narrating the excellences of his uncle Abur Raza Muhammad *Sahib*. This is, however, another matter that his uncle was more magnificent than *Hazrat* Bustami also, for he could return the soul as well after capturing it. Here it is:

رحمت اللہ کشف دوزحکایت میکرد که حضرت ایشان در آن ولا که در مسجد نشسته بودند و من در مقابلہ ایشان زیر درختی ایستاده بحضور حضرت ایشان گفتم کہ بایزید بسطامی در بعض احیان نظر میکرد دند بسوی کسی وی میبرد از قوت جذب وحدت نظر شیخ آن امر و زمان غلغلہ شیوخ بسیاری شنوم و در هیچکس قوت باطن باین مشابہ نمی یابم حضرت ایشان را غیرت آمد فرمودند بایزید جذب ارواح میکرد و رد آنها نمیکرد و دل مرا رسول اللہ صلی اللہ علیہ وسلم بر خدای دل خود تربیت فرموده است و آن قوت داده کہ اگر خواهم جذب کنم روح کسی را و اگر خواهم رد کنم او را نگاه حضرت ایشان بسوی من نظر کردند و روح مرا جذب فرمودند بزین افتادم و بمردم و پنج شعور این عالم مرا نماند الا آنکہ خود را غریق در بحر عظیم می یافتم پس بطرف سائل متوجہ شدند کہ این را بین مرده است یا زنده تامل کرد و گفت مرده است فرمودند اگر خوانی مرده گذارم و اگر خوانی زنده کنم گفتم اگر زنده شود کمال رحمت است حضرت ایشان دیگر بار توجہ کردند پس زنده شدم و بایستادم حاضران همه از قوت حال حضرت ایشان متعجب شدند

[pp.95-96, *Infas-ul-A'rifeen* (original Persian version)]

³⁹ Combination of Arabic words "*in-sha-Allah*" which means "if *Allah* will". This is referred to by dutiful Muslim a work to be done, happened or occurred in future solely with the will of *Allah* i.e. he refers nothing to his own free will but to *Allah* alone.

Who knows that lunacy is a discerning also?

Rehmatullah cobbler related: Once upon an occasion *Hazrat* Sheikh [i.e. Abur Raza Muhammad] was sitting in the mosque and I was standing before him beneath a tree. One man said to him, sometimes when *Hazrat* Bayazid Bustami would cast a glance over anybody, his power of absorption and heat of vision would cause the spirit of that man to take flight. We hear nowadays fame of *Mashaikh*⁴⁰ but we did not see such effect in anyone's intrinsic power. Hearing this, *Hazrat* Sheikh enthusiastically said, "Bayazid could capture spirit but was not able to resurrect it, but the Prophet (s.a.w.) has imparted my heart such training under the shadow of his holy heart and has given me that power that I can suck soul whenever I do want and can return whenever I so wish." Exactly at that very moment Sheikh casting a look on me extracted my spirit and I died on the spot by falling down and had no sense of this world except that I found myself drowning in a very large river. He turned to the questioner and asked to see if I was defunct or alive. He thoughtfully replied that I was dead. Sheikh said, "If you wish I leave him dead and if so like I get him alive." The questioner said, "It will be your unbound favour if he gets alive." Sheikh heeded towards me again and I stood up having been enlived. All the gathering surprised over mystic power of *Hazrat* Sheikh.

[pp.206-207. Urdu translation of *Infas-ul-Arifeen* published by *Al-Ma'rif* Lahore]

It got known from this narrative, reported by *Hazrat* Shah Waliullah *Mohadiith* Dehalvi, that there exist such saints who after receiving direct training from the Prophet (s.a.w.) get qualified with Divine Attributes and attain the power to make die and resuscitate, for these are the functions of the Divinity. *Allah* Almighty ordains His

⁴⁰ Plural of *Sheikh* which is another word for *Pir*. Its other forms are *Ashyakh*, *Shuyokh*.

Apostle Muhammad (s.a.w.) in the Holy Koran against the refuter of *Tauheed* ⁴¹ to declare before them that ‘you worship that Lord only who alone gives you (O infidels!) death.’ Namely those infidels also used to profess these things that giving death and animating is in the hand of Heavenly Lord only. The verse is as follows.

فَلَا آعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ آعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ (سورة يونس: ١٠٣)

“I worship not those whom you worship instead of Allah, but I worship Allah only who causes you to die.” (10:104)

Hazrat Junaid Baghdadi & Sirri Saqti

Complete name of *Hazrat Junaid Baghdadi* was Abdul Qasim Junaid bin Muhammad bin Junaid. It is written in *Kashful Mahjoob* that:

It is well-known that during the lifetime of Sirri Saqti (r.a.) fellow disciples requested *Hazrat Junaid bin Muhammad* to discourse something so that their hearts might get peace and bliss. He refused flatly and said, “So long as my Sheikh [mystic mentor] *Hazrat Sirri* is gracing the throne, I’ m not competent to say anything.” Subsequently when he was lying asleep one night, he got the honour of seeing the world adoring beauty of the Eternal Master (s.a.w.); saw that the Prophet (s.a.w.) was advising him, “Junaid! Do exhort people because *Allah* will absolve a world through your discourse.” When he woke-up, a thought seized his mind that he had excelled even his *Murshid* so much so that the Prophet (s.a.w.) ordered him to discourse. When the morning rose, *Hazrat Sirri* (r.a.) sent a disciple with the order to apprise Junaid when he finishes the prayer that “You rejected request of my disciples and delivered to them nothings; *Ashyakh* of Baghdad made recommendations

⁴¹ Monotheism: the belief in Oneness, Unity and Uniqueness of Almighty *Allah* in His Person and all His Attributes matchlessly and peerlessly. It is the essence of Islamic Faith.

but you turned-down them also; I sent you a message, even then you did not prepare to discourse; now when you have had the order of the Prophet of the world, the Most Respected Chief, you should therefore comply with it.”

Just hearing this, *Hazrat* Junaid bin Mohammad returned the messenger with the reply that “Your Honour! The craze of excellence that had caught my mind has removed and I’ve conceived thoroughly that Sirri Saqti, my perfect preceptor, is well aware of my all overt and covert affairs. And your position is anyhow high exalted to my position. And you are certainly aware of my secrets. And I’m ignorant of the height of your glorious status. And I pray penitence for my mistake which I had committed after that dream by thinking about myself.”

Hazrat Junaid Baghdadi (r.a.) asked *Hazrat* Sirri Saqti (r.a.), “Your Honour! How did you know that I had the sight of the Prophet (s.a.w.) in dream?” He said, “I got the honour of vision of *Allah* in dream. It was told to me by the Almighty, ‘I have sent My Holy Beloved (s.a.w.) to Junaid that he may order him to deliver discourse so that the dwellers of Baghdad may fulfill their desire’.”

This narrative is an explicit reason that perfect *Pirs* are in any case aware of disciples’ affairs.

[pp.268-269, *Kalam-ul-Marghoob*, translation of Ali Hajveri’s *Kashful Mahjoob*]

From the tale told by Ali Hajveri *Sahib* you would have guessed that of what status these maternal uncle and nephew were. If one had direct contact with the Prophet (s.a.w.) then that of the other was with the Lord of Universe that He informed him that *I’ve sent My Apostle (s.a.w.) to your nephew with such and such order* Perhaps you may have hesitation in accepting this too that how is it possible that if one’s junior may not accept his advice, he may exert *Allah*’s influence and by saying to Him make his word accepted through the Prophet (s.a.w.); then my dear! Remedy of your such hesitation is not with me.

Oh yes! I'll of-course try to bring-out in the following pages the matter as to how and why all such does happen. It is not remote and amazing if that may appeal your mind. But remember this thing that above is that story which has been seconded by Abdul Qadir Jilani also, and is present at page 549 of *Fayuz-e-Yazdani*, translation of his book *Fath-ur-Rabbani*, brought-out by Madina Publishing Company Karachi.

In this story, this fundamental concept of *Tasavvuf*⁴² has also been mentioned that “*this narrative is and explicit reason that Perfect Pirs are in any case aware of disciple's affairs.*” You can say that “How is it possible? It is divinization of *Pirs* i.e. giving them status of Divinity. Even the Holy Prophet (s.a.w.) also was not of this status. He too did not use to become aware of the affairs of his companions and he also would have to ask about their affairs from their acquaintances.....” Here I shall again admit my constraint and will call for patience from you.

In this very *Kashful Mahjoob*, there are some other stories also, which prove that like his maternal uncle and *Pir Hazrat Sirri Saqti*, Khawaja Junaid Baghdadi also used to know matters concealed in heart:

There is reported an event that one disciple of *Hazrat Junaid* (r.a.) had turned somewhat indifferent and inveterate to him and seized with the misunderstanding that he had then attained some position and so withdrew from *Hazrat Junaid* (r.a.). After few days he came with the intention to test whether his conception was exposed on Junaid or not. *Hazrat* was viewing his condition through his intuition. When that disciple came to him and began questioning something he asked, “Which type of reply you do want? Whether in words and phrases or in

⁴² Same as *Tariqat* explained in footnote No. 11 above.

spiritual intellect?” He replied, “In both.” Junaid said, “The dictional answer is that had you tested yourself instead of testing me then you would not have needed testing me and would not come here for test. And spiritual reply is that I deposed you from the post of *Vilayat*⁴³.” He said so and face of that disciple turned sable and he began shrieking. He called, “Your Eminence! Bliss and beatitude has removed from my heart.” He began repenting and rescinded the earlier babble gabble. At that moment *Hazrat* Junaid (r.a.) said, “You don’t know that *Aulia*⁴⁴ *Allah* happen to be governors of secrets. You have no strength to endure their blow.” Then he puffed on him. He got restored to his previous position. Since that day he adjured even not to interfere in the affairs of nears and dears of the Court and made a firm vow. [pp.270-271,*Ibid.*]

Knowing suppression of heart, extracting *vilayat* and returning by a puff is a trivial matter, go through from *Kashful Mahjoob*’s another story about description of strength of *Hazrat* Junaid Baghdadi and his awareness of heart concealments:

It is said that once there rose in mind of *Khair-e-Nisaj* (r.a.) the fantasy that *Hazrat* Junaid (r.a.) was standing at the door. He set it apart. Then arose the second fantasy in his holy mind. He was about to put it out then it appeared for the third time that *Hazrat* Junaid was present at the door. When he went there, he found *Hazrat* Junaid (r.a.) standing there. He said, “O *Khair-e-Nisaj*! Had you regarded the first thought and acted

⁴³ The sainthood, a canonized office, the state of being Friend of *Allah* viz. a *Vali*.

⁴⁴ (sing. *Vali*) Means friends. *Aulia* means the Friends of *Allah*: the most pious, devout, righteous and dutiful slaves of *Allah* who fulfill all obligations and eschew all ills, in which reward *Allah* makes them His Friend. Ironically all the mystic saints, entombed or so, are regarded *Aulia Allah* whereas they are devoid of the above quality, hence the term dose not apply to them. All the Prophets, *Sahaba*, *Tabaeen*, *Taba Tabaeen* and their like true Muslims are real *Aulia Allah*. Mystics don’t come in such category as they do not follow *Sharia* rather *Tariqat* which is former’s opposite.

upon the practice of *Mashaikh* I would not bother to stand for so much time.”

Mashaikh say that if the fantasy had arisen in good consideration then what Junaid had to object. Its answer is that Junaid was Sheikh of Khair-e-Nisaj and as Sheikh is definitely aware of affairs of disciple, his statement was, therefore, correct.

[pp.592-593, *Ibid.*]

Junaid Baghdadi *Sahib* made it known to Khair-e-Nisaj that “*the first thought had come in your mind that I was standing at the door but you didn’t care.*” Here too is that same thing that the perfect *Pir* is always aware of heart-hidden ideas and thoughts of his disciple.

After *Kashful Mahjoob*, see the excellence of Junaid Baghdadi in “*Mulfoozat*” [sayings] of *A’la Hazrat Ahmed Raza Khan Bareilvi*. One page is before you:

Prayer: Your Eminence! In which book is this story that the Chief of Saints Group, Junaid Baghdadi (r.a.) said *Ya Allah* [O Allah!] and got in the river. Complete event is not remembered.

Edict: Probably it is in *Hadeeqa-e-Nudia* that once my lord *Hazrat Junaid Baghdadi* (r.a.) came to the river Tigris and reciting *Ya Allah!* Began walking on it like the land. Subsequently a man reached there. He also needed to go across the river. No boat was available at the moment. When he saw *Hazrat* leaving, he called, “How I should come?” He said, “Come on by uttering *Ya Junaid! Ya Junaid!*” He did so and started walking on the river just like on the land. When he reached the center of the river, the Cursed Devil sneakily whispered in his mind that “*Hazrat* himself says *Ya Allah* and makes me say *Ya Junaid*; why not me also should say *Ya Allah*”. He said

Ya Allah and had a plunge at the same time. He cried, “*Hazrat* I’m drowning.” *Hazrat* said, “Say the same words *Ya Junaid! Ya Junaid!*” when did he say so, he went across the river. He asked, “*Hazrat!* What’s that matter? If you say *Ya Allah* you get across and when I say *Ya Allah* I dip down.” *Hazrat* said, “O Nonsense! You’ve not yet got approach even to Junaid and are greedy to have access to *Allah.*” *Allah-o-Akbar* [How wonderful!]

[p.117,*Mulfozat-e-Mujaddid Miata Hazira* (i.e. The Traditions of The Revivalist of the Present Century, Part.-I by *Ala Hazrat Ahmed Raza Khan Bareilvi*]

Behold the splendour of walking on water like on earth and this too that he advised the man, coming behind him, recital of *Ya Junaid* and also testified that getting access to *Allah* without the mediation of any saint is not possible and the verdict present in the Koran about direct and medium-less reference is merely impugned one! Even more amazing thing than it is this that *Sheikh Akbar Ibne Arabi* has written in his “*Rasail*” that “when I met Junaid Baghdadi in the apocalyptic supermundane he became awed with my extraordinary erudition and scholarship, but I satisfied him that when you’ve my like successor then why the fear for anything.”

[p.35,*Rasail-e-Ibne Arabi*, part-II, Section *Tajalliat* i.e. manifestations]

This is, however, another matter that there is difference of 340 years between times of Junaid Baghdadi and Ibne Arabi. Junaid Baghdadi died in 298 AH and Ibne Arabi in 638 AH. Come what may, this got, after-all, brought-out that the barrier of *Barzakh*⁴⁵ worth nothing before these saintly people and they can traverse it whenever they so desire.

⁴⁵ The Hades, the purgatory, the super-mundane, the hidden world where live all the deceased persons till the Last Day and whose affairs are completely concealed to the people of this temporal world and vice-versa. But this too very ironically lost its meanings in *tariqat* whose followers claim to know, even posthumously, the affairs of each other whether living here in the world or in *Barzakh* after death.

The narrative about the greatness of *Hazrat Junaid Baghdadi* reported by “*Hakim-ul-Ummat*”⁴⁶ Ashraf Ali Thanvi in *Imdad-ul-Mushtaq*, compilation of sayings of *Haji Imdadullah Sahib*, is before you:

228. [Haji Imdadullah] Said, “*Hazrat Junaid Baghdadi* was sitting outside. A dog passed by him. His glance caught it. It became so much sublime and glorious that all the dogs of the town rushed behind it. It stayed at a place and all the dogs enclosed it and began doing *Muraqabah* in a circle.”

Foot Note: His saying: “It became so much sublime and glorious.” I say, “A special sublimation is meant here and not that which is required.”

[p. 102, *Imdad-ul-Mushtaq* by *Hakim-ul-Ummat* Ashraf Ali Thanvi]

It was much necessary to distinguish special sublimation from required sublimation, otherwise...These are the extraordinary accomplishments of our saints, which have been written by the later ones.

TRIPLE ALLIANCE

It seems pertinent to put forth you this matter that it is not equitable on your part to ask me for bringing-in reasons from the Koran and *Hadith* in this regard because this is not the matter of *Sharia*, it is the field of *Tariqat* religion and there is poles asunder rather remoteness of land and sky between these two things! As the foundation of *Sharia* is based on three things viz. the Koran, *Hadith* and Consensus and far behind comes the turn of analogy; similarly the grounds of *Tariqat* religion also are there which are named as “Triple

⁴⁶ Means the most savant scholar of the entire nation. This title has been given to Ashraf Ali Thanvi who does not deserve such an exaggerated appellation, as he did not spread Truth but aberring mystic teachings and that of his peculiar cult. Had he propagated the pristine religion of the Koran and *Sunnah*, such antagonistic material would not have ever found in his writing. Wherever this title looks in this book it is for scoffing.

Alliance”. This is my wish that I may put-in before you in the outset the gist of *Tariqat* religion in the shortest possible words, having acquaintance with which you will not only be able to fathom the words of *Hazrat Binnori Sahib* but will solve in a jiffy every problem with respect to mysticism.

1. **HULOOL (Transmigration)**

The ground of this concept is that if anyone gets piety and purity of self and growth of psyche through extra-ordinary mystic and monachal chastenment or someone inherits them, then the Person of *Allah* gets infused and incarnated in him: namely the *Lahoot* (Divinity) passes into *Nasoot* (humanity) and the Creator into created. For this purpose *Rishi Muni* (monks) of Hindus and the followers of Buddhism undertake stern exercises having secluded into forests and mountains. The same has been the concept professed by the Christians as well, and their medieval unusual ascetic mortifications have become part of history. Their mortifiers used to keep themselves in a certain motionless stagnant position getting themselves tied by pillars with ropes as long as many days would pass and the rope would penetrate into their flesh on and on and there would occur wormed wounds, even then they won't end their exercise but would keep-on continuing it incessantly. If there would fall any worm, they would again put it in the wound and would say, “Eat what has given you your Lord.”

Many of such saints used to wander in jungles and would get-along with weeds just in the manner mentioned earlier while narrating stories of *Binnori Sahib's* father. Some of them would put-up in lairs and dens, some in old graves and tombs, and some in wells. Some would keep quiet for years and some would appear chained and fettered.

The advent of this theory in this last *Ummah*⁴⁷ took place at the hands of the followers of Abdullah bin Saba [a Yemenite Jew who entered the Islamic fold hypocritely during Uthman (r.a.)'s caliphate]. It was their belief that *Allah* had transmigrated in Ali (r.a.) and in his descendents and thus these persons were *Allah*'s incarnates. Then such belief of transmigration passing through the followers of Abdullah bin Saba: Nusairia, Kaisania, Caramathians and Batinia, crept in Sophia (i.e. mystics) and reaching here it flourished by bringing out the real leaves and fruits. The belief in divinity of Ali (r.a.) had commenced during his own time. Seventy men of *Zat* people who were followers rather spawn of Abdullah bin Saba, would openly call Ali (r.a.) as "*Ilah*". Ali (r.a.) admonished them very much but when they did not prepare to desist their creed he then ordered to throw them into fire alive. They were so much rabid and radicle in their belief of "Divinity of Ali" that while burning into fire they had been crying that Ali was certainly a deity because لَا يُعَذِّبُ بِالنَّارِ إِلَّا رَبُّ النَّارِ "*Nobody gives punishment of Fire save the Lord of Fire*". Thus they made dying declaration about godhead of Ali (r.a.).

This belief is also professed by the sect of Sabaia Nusairia that *Allah* has transmigrated into Ali (r.a.) and as such Ali is *Allah*. Binnori *Sahib* has afforded an opportunity of exhibition to this very belief by mounting Ali (r.a.) on *Arsh* for binding his father in matrimonial alliance. And for this obvious reason, Khawaja Hyder Ali Atish Lakhnawi has composed that:

دل مرابندہ نصیری کے خدا کا ہو گیا

"My heart got enslaved to the god of Nusairi"

Under influence of this very belief it is said that the Voice which Moses (a.s.) had heard on the Mount Sinai was the voice of Ali

⁴⁷ General messes, followers of a prophet. Here are meant the Muslims.

(r.a.). Among mystics, Hussain bin Mansoor Hallaj is considered to be the first supporter of this belief. This very was his creed that divinity transmigrates into humanity. Particularly it was his outright claim about himself that *Allah* had incarnated in him and on such account he used to chant slogan of *أَنَا الْحَقُّ Anal-Haq* (I'm the deity). The belief of absolute transmigration that "the Person of *Allah* is infused in the entire universe" which was first professed by Jahimia sect, has permeated in this *Ummah* through Husain bin Mansoor Hallaj and his colleagues and now it has become blood in veins of mystic religion.

The following poetic verses of Hussain bin Mansoor Hallaj in this regard are very famous:

سبحان من أظهرنا سوته سر سنا لاهوته الشاقب

Glorified is He Who exhibited His *Nasoot* (Humanity)
As the bearer of the open secret of His shining *Lahoot* (divinity)

ثم بدأ في خلقه ظاهرا في صورة الأكل والشارب

He appeared to His creatures then
In the form of eating and drinking men
حتى لقد عاينه خلقه كل لحظة الحاجب بالحاجب
Until He was seen by His creature in the manner
Just as sees an onlooker to the other

This is also the verse of this very Hussain bin Mansoor Hallaj that:

عقد الخلائق في الاله عقايدا وانا اعتقدت جميع ما اعتقدوه

About *Ilah* various are creeds of mankind
And I believe in their each and every kind
[i.e. *Allah* is incarnated in every thing, whichever
is adored that is nothing else but right *Allah*]

And

كفرتُ بدين الله والكفر واجب لديّ وعند المسلمين قبيح

I denied religion of *Allah* and incumbent was deniability
Upon me, and to other Muslims it amounts detestability

He insisted on this theory of transmigration and eventually the caliph of Baghdad, Al-Muqtadir Billah, remanded him to his minister Hamid bin Al-Abbas but when Hallaj did not repent of his such belief and stuck to it he was then killed on 24th Dhul Qadah 309 AH and after incinerating his corpse the ashes was cast into the river. Despite his such ideas, majority of mystics has decreed in his being on *Truth* and his crucifiers to be on *Wrong* and stated that:

روا باشد انا الحق از درخت چرا نبود روا از نیک بنخت

Sound of “I am deity” from a tree can be right
Then why not correct from a pious and upright
[as if it is meant by these mystics that the Voice which Moses
(a.s) had heard on the Mount Sinai was emitted by a tree]

Mystics considered the philosophy of transmigration not only to be right and correct but also the real secret of *Tauheed* and said that:

من باح بالسّر كان القتل شيئته بين الرجال ولم يؤخذ له تار

Who divulged the secret, nothing is the requital save to be slain
And vengeance of such killed is not owed to be taken

What intends to be said in the above couplet is that he had betrayed the secret of his Divine Communion and since in the path of love such betrayal of secret is very severe crime, so he got such punishment and got aright!

Ibne Hajar Asqalani writes in “*Lisan-ul-Meezan*” that Ibne Arabi, writer of *Fusooos-ul-Hikam*, was very much eloquent of his (i.e. Hallaj’s) excellence.

In comparison to such theory, the Koran says that:

الَّذِينَ عَلَى الْعَرْشِ اسْتَوَى (سورة طه: ٥)

“The Beneficent is mounted on Arsh” (20:5)

It revealed that *Allah* is not omnipresent and omniscient in such meanings that His Person and Entity exists at each and every place but He is omnipresent and omniscient with regard to His Knowledge, Authority and Power. But these claimants of transmigration are not less content than making Him descend from *Arsh* and enter in somebody's person! Under influence of such theory, some sayer has said:

وہی جو مستوی عرش تھا خدا ہو کر اتر پڑا ہے مدینہ میں مصطفیٰ ہو کر

Who was mounted on *Arsh* as *Allah*
Descended in prophet's disguise in Medinah

And that:

اپنا اللہ میاں نے ہند میں نام رکھ لیا خواجہ غریب نواز

“*Allah* named Himself in India as Khawaja Gharib Nawaz”

Khawaja Nizamuddin Aulia was convinced to the excellence of Hussain bin Mansoor Hallaj so much so that he said.

Wednesday the 4th of Safar 722 AH

Got the wealth of kissing feet. *Mashaikh* were being talked about. I asked, “How was Syedi Ahmed.” He [i.e. Nizamuddin Aulia] said, “He was a saint: was an Arab. It is the custom in Arabia that when they speak about any person with respect they say him Syedi [me Lord!]. He had been in Sheikh Husain bin Mansoor Hallaj's time: when he [i.e. Hallaj] was set on fire and the ash was flowed in the Tigris, Syedi Ahmed has swallowed a pinch of that ash for receiving benedictions. All of those blessings he had got were on that very account.

[p.471.Favaid-ul-Fuad, sayings of Nizamuddin Aulia, compiled by Khawaja Hassan Dehalvi, translated in Urdu by Prof. Muhammad Sarwar, published by Auqaf Department, Govt. of Punjab, and p.348 of Baryan's translation, published by Maktaba-e-Mujtabae, Dehalvi]

When such is the excellence of only ashes of burnt dead body of the believer of transmigration and claimant of godhood then what would be the extent of excellence of his own person whose ashes were that!! And do applaud a little to that “wealth of kissing feet” which is the best present of our saints’ gatherings!

Hazrat Husain bin Mansoor Hallaj

Among them was spirituality engrossed Abdul Ghaith *Hazrat* Hussain bin Mansoor Hallaj (r.a.). He had been drunk with the wine of Oneness and fond of beauty of Unity; and was among *Mashaikh* of very strong mystic power.

[p.300, *Kashful Mahjoob* by Ali Hajveri alias *Data Ganj Bakhsh*]

Hazrat Ali Hajveri testified that *Hazrat* Hussain bin Mansoor Hallaj (r.a.) was inebriated in Oneness and fond of beauty of Unity and thus the allegation of infidelity and heathendom leveled on him got repudiated. Then *Hazrat* Ali Hajveri says:

Don't you see that what *Hazrat* Shibli (r.a.) is saying about *Hazrat* Hussain bin Mansoor. He proclaimed that,

أَنَا وَالْحَلَّاجُ فِي شَيْءٍ وَاحِدٍ فَخَلَصْنِي جُنُونِي وَأَهْلَكَهُ عَقْلُهُ

“I and Hussain Bin Mansoor Hallaj are on one way. But my lunacy let me enlarged and sanity of Hussain Bin Mansoor Hallaj got him killed.”

If (may *Allah* protect us!) he had been an infidel then Shibli (r.a.) would not have said that “I and Hallaj are one.” *Hazrat* Muhammad bin Khafif (r.a.) said that: هُوَ عَالِمٌ رَبَّانِيٌّ

“*Hussain Bin Mansoor Hallaj was a pious scholar.*”

Other have also praised him very much in the same manner and told him to be a grand saint. [p.302, *Ibid.*]

Also Shibli - pupil and disciple of *Hazrat Junaid Baghdadi*, declared Hallaj to be his colleague and regarded him wiser than him. Whatever the matter may be, he, anyhow, had courage, for he firmly established and remained adamant on his creed and sacrificed his life. Today too is prevalent the same belief but owing to some fear and apprehension it is expressed with the names of *Tajjalli* and *Tadalli* [i.e. manifestation]. This is the performance of one of the concepts of Triple Alliance. As far as the second part of this Alliance is concerned, that is more magnificent than this. Here it is.

2. *Wahdat-ul-Wajood* (pantheism)

The second component of Triple Alliance which eliminated the distinction between the Creator and the created as ordained by the Koran and *Hadith* is the concept of pantheism. It is its saying that everything in the universe is one of the integral parts of one Entity, no anything is alien to the other i.e. there does exist unity and oneness between the Creator and the created and both are a single integrity. According to this theory an infidel and polytheist, vile and wicked, faithful and believer, the devil and jinn, dog and cat, dung and dirt, filth and faeces..... all are integral parts of *Allah* exactly and they cannot be parted with His Entity; nor there exists any alienage between them and *Allah's* Personage; and that the things in the universe which appear to be varied and different it is just seeming side of sensation. Ibne Arabi who is called by mystics as Sheikh Akbar [the biggest preceptor], is considered to be the inventor of this theory but the fact is that, derived from **HINDUISM**, this theory has been the life and soul of mysticism since beginning. Yes, of course, Ibne Arabi rose in this *Ummah* as its standard bearer. By writing *Futohat-e-*

Makiyia and *Fusoos-ul Hikam* like famous books, he had tried to prove this theory to be true and correct. He spent his whole life in propagating this theory; it is the fruit of his such concerted endeavours that today this thing is found, in any form, with every mystic.

Ibne Arabi Says that:

الرب حق والعبد حق.....يا ليت شعري من المكلف
ان قلت عبد فذاك ميت.....او قلت رب أنى يكلف

*The Lord is True and True is also the Servant
Would it be that I were know who is however incumbent
If you say that Servant, he is defunct and in dead sound
And if you say that it is Allah, then how He can be bound*

[p.1, vol.1, *Futoohat-e- Makiyia*]

And writes that:

فيا ليت شعري من يكون مكلفاً.....وما ثم الا الله ليس سواه

*So would it be that I were know as how can one be incumbent
While save Allah's Person nothing here, of course, is present*

[p. 12, *Kitab-ul-Jalalah, Rasail-e- Ibne Arabi*]

He writes in *Fas-e-Haroonia* of his book *Fusoos-ul-Hikam* that:

فان العارف من يرى الحق في كل شىء بل يراه عين كل شىء

“The knower of Truth (i.e.a mystic) is that who may view Allah in everything rather see Allah as absolute reality of every object.”

And in *Fas-e-Hud*, he wrote that:

انه عين الاشياء

“Allah is undoubtedly the reality of all things.”

The same thing was told in *Futohat-e-Makiyia* in the following manner:

ففي الحق عين الحق ان كنت ذا عين..... وفي الخلق عين الحق ان كنت ذا عقل
فان كنت ذا عين وعقل معاً فما..... ترى غير شيء واحد فيه بالفعل

*Hence reality of creature is in Allah, insight have if you
And in creature is reality of Allah, perception have if you
So if you possess both the insight and perception
You will not really see anything except the only One*

Everything is Allah and nothing is Present save Allah

In testimony of his theory of pantheism, he writes this also that “there is one *Tauheed* of a man of perception and one *Tauheed* of the man of manifestation. Both are much different. A man of perception will compose the verse of *Tauheed* in the following manner:

وفي كل شيء له آية..... تدل على انه واحد

*In every thing, there exists His token
Which reasons that He is the only one*

And the man of manifestation will compose in this way:

وفي كل شيء له آية..... تدل على انه عينه

*In everything there exist His portents
Which reason that herein His reality presents*

After inditing these verses, Ibne Arabi writes that “the difference between them is similar to that which exists in between the word of *Wahid* (one) of man of perception and *Ain* (reality) of the man of manifestation. Hence there exists nothing but the Person of *Allah* and nobody knows *Allah* except *Allah* Himself and on the basis of such truth the sayer said, “I am *Allah*” as Abu Yazid (Bayazid Bustami) said:
(وسبحاني (ما عظم شاني) “By My Glorified person!” [How great is My Glory!]

Besides him, other fore-gone godly people have also said so and the same thing is found in their those sayings which others have reported by deduction from their sayings. Here is the extract of the book.

فصاحب العقل ينشد

وفى كل شى له آية. تدل على انه واحد

وصاحب التجلى ينشد قولنا فى ذلك

وفى كل شى له آية. تدل على انه عينه

بينهما ما بين كلمتيهما فما فى الوجود الا الله ولا يعرف الله الا الله ومن وهذه الحقيقة
قال من قال انا الله كابى يزيد وسبحانى كخير ممن رجال الله المتقدمين وهى من بعض
تخرجات اقوالهم رضى الله عنهم- [p.272, vol.1 *Futohat-e-Makiyia*]

Pursuant to this theory each and every thing is ingredient, component and integral part of *Allah*'s Entity and no any thing is strange to the other; only due to difference in status their appearances have changed; someone looks human and someone animal, someone tree and someone mountain, someone saint and someone apostle but a scoundrel and ruffian is as equal part of *Allah* as is an excelsior saint. Similarly an animal also is the part of *Allah*'s Person and a bird as well. For this very reason the Perfect Masters of this **ART** raise slogans of *Labbaik Labbaik* [I'm at Your Call. I'm at Your Call] sometimes on hearing bark of dog and sometimes on caw of crow. And if they are asked as to what's that, that's the voice of dog or crow, they say that "every voice seems to the Voice of *Allah* to me where for I chant *Labbaik Labbaik*."

This theory of Ibne Arabi has changed all the decrees of the Koran and *Hadith*: the world has become eternal instead of being mortal, *Allah* has been made defunct, there remained no distinction between vice and virtue, responsibility was lifted, paradise and hell became meaningless because which deity exists here that will like to throw himself into hell. It is Ibne Arabi's saying that infernal fire will provide pleasure and enjoyment after getting cold. This theory grew

powerful so much so that it became rife everywhere and there produced its supporters and propagators all over the world: somewhere Maulana Jalaluddin Roomi chanted its slogan and somewhere the House of Waliullah raised its standard. And what shape of Islam has fashioned now, this theory has lion's share in it.

3. *Whaadat-ush-Shuhood* (immanence)

The third component of Triple Alliance is immanence. This is also called **FANA-FILLAH** (theocracy) i.e. absorption in *Allah's* Entity. It means that a slave may enhance his love and chastenment inasmuch as that instead of descending *Allah* from *Arsh* and infusing in somebody's entity like the transmigrators, he himself may ascend and get absorbed in *Allah's* Entity, and, thus dissolving his own entity, attains eternity. It is said that this theory was invented by Sheikh A'la-ud-Daula Samnani (died in 736 AH) parallel to the theory of pantheism by Ibne Arabi and brought to its pinnacle by Mujaddid Alf-e-Thani Sirhindi in Indo Pak Sub-Continent, but the fact is that this theory has all along been present in each lineage of mysticism since inception. Abu Ismail Harvi (died in 481 AH), its chief propagator, *Hazrat Ali Hajveri* (died in 465 AH), author of *Kashful Mahjoob*, and Sheikh Abdul Qadir Jilani (died in 501 AH), writer of *Ghunyat-ut-Talibeen*, *Futoh-ul-Ghaib*, *Al-Fatah-ur-Rabbani*, all raised its standard, whether they might not have given it such nomenclature.

The object behind invention of these there theories was that there might not remain that distinction between the Creator and the creature which is the biggest obstacle in theomaniac way, which distinction the Koran and *Hadith* have pointed out everywhere, at every stage, every time, every moment; and that consequently there might come into being such entities which should simultaneously have qualities of both the Creator and the created, worshiper and the

Worshipped, sometimes they might become the Creator and sometimes the created, sometimes the worshipper and sometimes the Worshipped. Time is a witness that these people were fully succeeded in this regard and there came into existence such countless entities compound with the qualities of worshipper and the Worshipped, which were sometimes made *Mushkil Kusha* (The Trouble Remover) and sometimes they were called *Data* (The Bestowed) and *Dastagir* (The Helper).

When these three constituents of Triple Alliance are looked into, the first thing will come-up this that all the three are out-and-out paradox to the Koran and *Hadith*. But out of these three theories only pantheism (i.e. unity of existence) has uniformity and conform the disposition, for according to it everything is a part and parcel of *Allah's* Entity and is as such homogeneous. And if there enters a unity, it always arrives between components of similar kind. The remaining two theories of transmigration and immanence are absolutely preposterous and un-reasonable because therein is claimed alliance between heterogeneous: transmigration claims infusion of *Allah's* Person into human person but after descending Him from *Arsh* whereas immanence dissolves human person into *Allah's* Person by ascending him. Nevertheless, this much will have to say, anyhow, that “necessity is the mother of invention” and this too that:

۞ یہ دھوپ چھاؤں حسب ضرورت بھی خوب ہے

“How nice is this sunshine and shade as per need!”

It seems seemly that some extracts from the books of these standard bearers of this religion be brought-in before you just for specimens. Remember that I shall get-on most briefly because these people have amassed so much stuff in defiance of the *Koran* and *Hadith* that even hundreds and thousands of pages therefor are inadequate. First of all I want to bring to you an extract from the

sayings of Sheikh Abdul Qadir Jilani which were compiled by his son and entitled “*Al-Fatah—ur-Rabbani*”. You will see that here too is working that very philosophy of Triple Alliance. Go through it and recognize position of *Aulia Allah & Abdal*⁴⁸ and do not care a little that about *Aulia Allah* the Koran has said only this that:

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ

Friends of Allah are only those who believe and keep their duty (to Allah). (10:63)

But herein appears totally a different matter:

[And as far as *Abdal* are concerned, there is not a single true and correct *rivayat*⁴⁹ asserting existence of *Abdal* except a false and fabricated one]

يَا ضَعِيفَ الْيَقِينِ لَا دُنْيَا عِنْدَكَ وَلَا آخِرَةٌ وَذَلِكَ بِسُوءِ آدَبِكَ الْحَقُّ عَزَّ وَجَلَّ
وَتَهَمَّتِكَ لِأَوْلِيَائِهِ وَأَبْدَالِ أَنْبِيَائِهِ الَّذِينَ آقَا مَهُمُ الْحَقُّ عَزَّ وَجَلَّ مَقَامَهُمْ
حَمَلَهُمْ مَا حَمَلَ النَّبِيِّينَ وَالصِّدِّيقِينَ سَلَّمَ إِلَيْهِمْ أَعْمَالَهُمْ وَعُلُومَهُمْ أَفَنَاهُمْ
عَنْ نَفْسِهِمْ وَأَهْوِيَّتِهِمْ وَأَوْجَدَهُمْ بِهِ وَأَقَامَهُمْ بَيْنَ يَدَيْهِ طَهَّرَ قُلُوبَهُمْ عَمَّا سِوَاهُ
وَجَعَلَ الدُّنْيَا وَالْآخِرَةَ وَالْخَلْقَ فِي أَيْدِيهِمْ

O incredulous! You possess neither Here nor Hereafter. It is due to blasphemy about *Allah* by you and imputing His those *Aulia* and *Abdal* whom *Allah* made successors of His prophets i.e. they were laded with the responsibility with which His prophets and Corroborators were obliged (i.e. reformation of *Ummah*): the (holy) deeds of prophets and their (Sacred) knowledge's were handed-over to them; they were purged and mortified from their desires and wishes and evils; and established them before Him by according them eternity; purified their hearts for Him and ejected therefrom all save

⁴⁸ An order of saints as per mysticism. A high exalted mystic office.

⁴⁹ A traditional report. This means the narration attributed to the Prophet (s.a.w.) and his Companions. This differs from Tradition to such extent that it includes all circumstances in which it was reported, couple with detailed particulars of the person who mention it.

Him; and gave the world Here and Hereafter and all His creation in their hands.

[Meeting No.51 *Fayuz-e-Yazdani*, translation of *Al-Fath-ur-Rabbani* i.e. sayings of Sheikh Abdul Qadir Jilani, by Ashiq Ali Merathi, published by Madinah Publishing Company, M.A Jinnah Road, Karachi, p.365/Bilali Steam Press, Sadhora, p.357]

Oh! This is the position and place of *Aulia* and *Abdal*! Our world Here and Hereafter is in their hands! But see the helplessness of human genus that this should be the position of *Aulia* and *Abdal* that the world Here and Hereafter and all the creatures be in their hands and he himself be such an excelsior saint that he wrote in this very book that:

نَوْلَا الْحُكْمَ لَتَكَلَّمْتُ بِمَا فِي بُيُوتِكُمْ

“Had I not been bound of the order, I would have disclosed whatever is in your houses.” [Meeting No.2, p.21, *Ibid.*]

But regretfully he could not save himself posthumously from a very unpleasant incident at the hands of Ubaidullah bin Yunus, Minister of Baghdad:

وفيهما تُوْفِّي عُبَيْدُ اللَّهِ بن يُونُس بن أحمد الوزير جلال الدين أبو
المظفر الحَنْبَلِيُّ ولي حجابة الديوان ثم استوزره الخليفة؛ وكان أماً ماعالماً في
الأصلين والحساب والهندسة والجبر والمقابلة، غير أنه شأن أمره
بأمور فعلها، منها: أنه أخرج بيت الشيخ عبد القادر (الجيلاني) وشقَّتْ
أولاده، ويقال: أنه بعث في الليل من نبش على الشيخ عبد القادر ورَمَى
بعظامه في البجة، وقال: هذا وقف ما يحل أن يدفن فيه أحد—

النجوم الزائرة (ج 2، ص 142)، الذيل على روضتين تراجم رجال القرنين

السادس والسابع (ص 13) وشذرات الذهب (ج 4 ص 314-313)

Translation:

The same year (593 AH) died Ubaidullah bin Yunus bin Ahmed Al-Wazir Jalaluddin Abul Muzaffar Al-Hanbli. Earlier

he was the Incharge of state offices and later was appointed as Minister by the then Caliph. He was the scholar and *Imam* of the Koran, *Hadith*, mathematics, engineering, algebra and genealogical science but on account of his some actions he degraded himself in the eyes of people. One of them is this that he demolished the house of Sheikh Abdul Qadir Jilani and made his descendents driven from pillar to post. And it is said that he deputed a man at night which exhumed the grave of Sheikh Abdul Qadir Jilani and threw his bones into the river (Tigris); and said that it was the endowed land wherein burial of anybody was not lawful.

[p.142,vol.1 *An-Najoom-uz-Zahira* (i.e. The Feigned Stars), p.13 *Rijal-ul-Qarnain-es-Sadis-wus-Saba'y* (i.e. The Men of Sixth & Seventh Century AH),pp. 313,314, vol. IV, *Shuzrat-uz-Zahab*]

It transpired that in plenty of emotional feelings and enthusiasm sometimes man goes boastful and prattler but eventually comes to know that:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ (الاعراف: ١٨٨)

“Say: *Also for myself I have no power to benefit, nor power to hurt, save that which Allah wills.*” (7:188).

The factual position is that by inventing Theory of “Triple Alliance” composed of Transmigration, Pantheism and Immanence, Ibne Arabi and other mystics have hanged all the Koranic meanings of *Tauheed*, Prophethood, Hereafter, virtue and vice, punishment and pleasure, paradise and hell, worshipper and the Worshipped, Creator and the created; and determined their own real destination. That destination is nothing else but achievement of Divine Status by causing union and merger with the Person of *Allah*. None of their ambitious persons aims less than this. And if any of them did stay, during the course of mystic perambulation, on the status of *Sahabi* or prophethood he so did just

considering it a waypoint. Nonetheless the determination remained right this that:

“اور آگے چلیں گے دم لے کر”

“*Shall advance after taking a rest*”

This is the matter of those “courageous” people who went-forth and kept-on advancing on-and-on and those daunted men who could not keep pace and go forward they too did not change their view point and the standard remained identical that “right that man alone is a saint who may anyhow reach the Divine Status and nothing else.

Ali Hajveri *Sahib* has commented in his book “*Kashful Mahjoob*” upon Immanence (theocracy) - one of the components of “Triple Alliance” (albeit the other two components are also present in this book with changed denomination), and has filled his book with such fables of this theory whose existence is absolutely strange to the Koran and *Hadith*.

This has been stated earlier while mentioning life sketches of *Imams* of mystic religion that how much these (so-called) godly peoples happen to be knower of the Unseen and doers of *Tasarruf*⁵⁰. Now another story is before you, read it and applaud the greatness of the man upon whom this happened:

15- *Hazrat* Dhun-noon Misri (r.a.) says, “I set-out for Jeddah from Egypt in the company of a party in boat. A young man in *Khirqah*⁵¹ also got-into along with us. There rose in my heart the desire to sit beside him but I could not dare so due to his

⁵⁰ It is a mystic term which means manipulation of natural forces, supernatural, extra ordinary and transcendent disposal of affairs as per mystic’s own will and wish: a phenomenon of divine power in the mystic saint; a totally un-Islamic notion.

⁵¹ As per mysticism it is a saintly attire. Actually a patchy garment rather rag.

awesome bearing and due to this I could not talk to him. He was a great saint. None of his moments was in negligence with *Allah's Dhikr*. One day a gem was misplaced from the pouch of one of the men in boat. The pouch man imputed that *Khirqah* clad man with theft of that gem and the people prepared to maltreat him. I restrained them and on this pretext got near to him and began talking. I exposed on him distrust of the people and that they suspected that he had stolen that gem from the pouch. Hearing it that godly young man raised his face to the sky and said something. I saw that all the fishes of the sea had come on the surface and each one was holding a gem in its mouth. He took one gem and gave to the man who had lost his gem. Witnessing this marvel all the men in boat wished to express their devotion to him, he put his foot outside the boat and started walking on water. The man who had stolen that gem was one of the boatmen who getting un-nerved returned that gem and the men in boat felt ashamed.

[p.420, *Kalam-ul-Marghoob*, translation of *Kashful Mahjoob*
written by Ali Hajveri known as *Data Ganj Bakhsh*]

When this should be the grace of *Tasarruf* by perfects then why there should not be an uproar of their excellence in the world and the aspirations be rolled in hearts for attaining these positions. Besides the above, another happening be kept in view which exclusively occurred to Ali Hajveri *Sahib*:

Once I intended to pay a pilgrimage in the company of mystics of Damascus to Ibnul Mu'alla. He used to live in a village of Ramla. We conversed to each other *enroute* that we should keep something in our mind so that he might reveal on us our concealment and our problems be solved. I thought that I would hear invocatory verse of Ibne Hussain. The other man thought that he had some ailment in his spleen, might it be removed. The third man said that he had to ask him for *Halva Sabuni* (a sweet). When we reached him, he put a paper before me in which verses

of Ibne Hussain's prayer were written; swept his hand on the spleen of the other man and the ailment vanished; and said to the third man, "*Halva Sabuni* is the soldier diet and you are in saint's apparel and it is not good for a saintly attired man to have soldier like want, opt one of the two." [p.544. *Ibid.*]

After the story about domination on elements and the things living within elements, now look at the Perfect *Pir*'s knowledge of Unseen and his healing hand. You may believe it or not, by writing hundreds of such stories the author of *Kashful Mahjoob* has, after-all, proved that through theocracy such a position is achieved that there remains no distinction between the Lord and Slave, worshipper and the Worshipped, and the Present and the Hidden because through such amalgamation there comes into being such a "Common Value" which sometimes does Godly Service through ascension and sometimes begins performing servitude through descension. This very is the thing which has been stated in this manner that: "گر حفظ مراتب نہ کنی زندگی" i.e. everything is a Sole Entity but the position and place only matters; and if you didn't observe such positional etiquettes, this will be infidelity.

Actually this "Common Value" is right that thing which merits godhood and the divinity is whose unflinching right. For this very reason, the followers of this religion foster an ambition that there may, somehow, arrive communion with *Allah*'s Person, Paradise and Hell have no value in their eyes rather they commit to set paradise on fire and put out hell fire albeit *Allah* says that:

سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ (الحديد: ٢١)

"Race one with another for Absolution from your Lord and the Paradise whose breadth is as the breadth of the heavens and the earth." (57:21)

It may be remembered that the advent of Triple Alliance Theory is not the outcome of any mistake, tottering or oversight, but it's a well-planned, thoroughly considered, streamlined, mended and improved theory which is not only the essence of the well known four courses but of all mystic lineages and the open reply from mystics to the *Tauheed* of the Koran and *Hadith*. Because of this when Sheikh Abu Amir bin Othman Makki enquired Hussain bin Mansoor Hallaj as to what he was writing, it was answered that "I'm writing the reply of the Koran"; or as Sheikh Afifuddin Tilmisani said, "Where is *Tauheed* in the Koran? It is utterly filled with *Shirk*⁵²". And whosoever followed the Koran, he could never reach the high position of *Tauheed*. Because *Tauheed* of the Koran and *Hadith* is that nothing is associated with *Allah* in His Person and Attributes (He is Unique and without compeers) whereas the *Tauheed* of mysticism is that every thing in the universe is the part and parcel of *Allah*'s Person (*La Maujood illAllah* i.e. nothing is present but *Allah*) either under the theory of pantheism or by absorption in or communion with *Allah*'s Entity through Transmigration and Immanence (Theocracy).

In this way the meaning of *Tauheed* of mysticism is to bring-forth through Alliance between the Creator and the creature such a Compound Entity and Common Value that may bear qualities and attributes of both the Creator and the creature simultaneously so that whenever it desires it may grace the Throne of Magnificence and when wills and pleases it may begin fulfilling requirements of servitude. It is manifest that such concept of *Tauheed* has not a single

⁵² Here the Arabic word "*Shirk*" i.e. polytheism is meant and not that of English which is spelt alike. Its doer is called *Mushrik* i.e. polytheist. *Shirk* means the nefarious practice of making peers of *Allah* by equalizing or emulating His slaves to Him, ascribing to them His attributes, in any way or form, associating Him with partners, etc. This is the most heinous and abominable sin, unpardonable until and unless repented beseechingly, and if not contrited, liable to severe punishment i.e. inadmissibility of paradise and throwing into the Hell *ad infinitum*.

scintilla, iota and grain of *Tauheed* of the Koarn and *Hadith*. *Ilah* of the Koran is “One”, Unique and Alone; and in the religion of *Tariqat* there is a host and multitude of common values; the monotheistic unalloyed religion of the Koran and *Hadith* calls for servitude of Sole *Ilah*, and this allied religion of mysticism invites towards procuring Divinity and Providence. Sheikh Akbar Ibne Arabi did not confine himself to mere theory only but he went to the extreme limits brought-about by this theory and testified superiority of status of *Vilayat* (sainthood) over status of prophethood and said that:

مَقَامُ النَّبَوِّةِ فِي بَرَزْخٍ.....فَوْقَ الرَّسُولِ وَدُونِ الْوَلِي

*In mid is the position of prophehood
Above the apostle and below sainthood*

Its inevitable conclusion was occasioned such that in comparison to the Last Prophet a saint became more respectable and much exalted! Thereafter he forwarded one more step and by adopting Abu Abdullah Al-Hakim At-Tirmidhi's concept of “Finality of Sainthood”, he (Ibne Arabi) declared his being the “Final Saint” and said:

أَنَا خَتَمُ الْوَلَايَةِ دُونَ شَيْءٍ.....لَوْثَ الْهَاشِمِيِّ مَعَ الْمَسِيحِ

*I'm the Final Saint - the Terminus without any suspicion
For I'm inherited with Hashemite Vilayat besides that of Christian*

This all is the wonderful outcome of Pantheism Theory. Actually what is meant and being told is this that though the Prophet (s.a.w.) is surely an ingredient of *Allah*'s Entity but with regard to difference in status, he got, as incarnation of *Allah*, the form of “*Afzal-ul-Bashar*” [The Man Superior to All] and the ways beyond it are closed on him, but there is no restriction for a saint; getting amalgamated with *Allah*, he is manifest every moment with Divine Magnificence, his union is directly with *Allah*'s Entity, whereas the Most Excellent Prophet and the Most Exalted Man is, in any way, dependent on the inter-link of an angel!

Right this thing has already been stated by imam Ghazali (died in 505 AH) and because of this very thing he had to make two kinds of *Kalima*⁵³; one the *Kalima* of general mass and the other of the peculiar persons who, having been absorbed into *Allah*, might have affirmed the Pantheism Theory. He wrote in the book entitled *Mishkat-ul-Anwar* that:

Whose pith has come from alien, he is a borrowed entity and has no stability in his entity. Rather, when his entity is looked-into as an entity he will be sheer nothing. Because his entity related with some alien and it is not an actual entity as you have wrongly made-out from the examples of clothe and rich man. Thus if got known that infect there exists nothing but *Allah* Almighty since the real Light is only *Allah*.

[p.35, *Mishkat-ul-Anwar* by Imam Ghazali]

It made clear that “in fact there is only *Allah*’s Entity which exists.” Now if any ingredient of this existing sole Entity may join its “Aggregate”, won't such intercourse bring-forth a special person? Due to this, Imam Ghazali said:

La-Ilaha-illAllah (there is no *Ilah* except *Allah*) is the *Tauheed* of rank-and-file whereas *La-hova-illa-hoo* (none but He Alone) is the *Tauheed* of rank-and-fashion because the former is general and the latter is peculiar and this one is more blending, more competent and more delicate, and is more penetrating its believer into Individuality. The optimum, the terminus of rise of creatures is One Individuality. [p.31, *Ibid.*]

La-Ilaha-illAllah is the *Kalima* ordained by *Allah* in the Koran and the same *Kalima* was recited by the Prophet (s.a.w.) himself and ordered to his Companions (r.a.) also to recite. Also *Tabaeen* and *Taba Tabaeen* (r.a.) professed this very *Kalima*. Now if the Messenger

⁵³ The words uttered for professing Islamic credo, avowing *Allah* as *Ilah* and believing the Prophet (s.a.w.) as the Last Messenger of Him and assuring to abide by all Islamic tenets.

of *Allah* (s.a.w.), *Sahaba* (r.a.), *Tabaeen* and *Taba Tabaeen* (r.a.) are rank-and-file then who are rank-and fashions? See! How it was declared that “The optimum, the terminus of rise of creatures is One Individuality”, namely there may be left no separation and biformity between the Creator and the created, the worshipper and the Worshipped If now you want to view the excellence of Rise of Individuality then put before you the book of sayings of Haji Imdadullah Mohajir Makki entitled “*Imdaid-ul-Mushtaq*” and read:

181- [Haji Sahib] Said that on the night of *Mairaj*⁵⁴ when the Prophet (s.a.w.) met *Hazrat* Moses (a.s) the latter asked, “How can be correct your saying that: علماء امتي كانبیاء بنی اسرائیل (*Ulema of my Ummah are like apostles of Israelite*).” *Hazart Hujjat-ul-Islam* [the Reason of Islam] Imam Ghazali (r.a.) emerged and greeted *Salam*⁵⁵ with additional suffixes of *Barakatu-hu-wa-Maghfiratu-hu* [i.e. His Benedictions and Absolution]. *Hazrat* Moses (a.s.) objected, “What’s this prolongation before the elders?” Imam Ghazali said, “*Allah* had asked you just that: ماتلك بيمينك يا موسى [What’s that in your right hand, O Moses? (20:17)] then why did you give such a long reply that: اتوكاء عليها واهش بها على غنسى ول فيها ما رب اخرى [It is my staff. I lean upon it, and I beat down leaves for my sheep with it, and I have in it for me other uses also. (20:18)] The prophet (s.a.w.) said: ادب يا غزالي [i.e. etiquettes O Ghazali!].

Footnote:

His saying: Etiquettes O Ghazli!

I say: This would be apocalypse of any saint and the Ascension in which such dialogue took place, would have been

⁵⁴ The Ascension: the heavenly nocturnal travel by the Prophet (s.a.w.); *Allah*’s miraculous phenomenon in which He carried the Prophet (s.a.w.) from *Ka’ba* to *Al-Quds* and thence to Heavens where he met many apostles and saw some supernatural phenomena. All such lengthy event took place in an un-imaginable very short span of night.

⁵⁵ This is an Islamic way of greetings: the salutation, the prayer for blessings and mercy.

manifested on that saint. Likewise, the Ascension wherein these spirits gathered does not mean the Corporeal Ascension of the Holy Prophet (s.a.w.) because it is far remote. However, such happenings are not impossible in manifestations, for they actually are the allegories of some facts.

[p.92, *Imdad-ul-Mushtaq* compiled by *Hakim-ul-Ummat* Asraf Ali Thanvi *Sahib*]

The writer of Foot Note caught into fix. The matter does not mangle to be entwined, for, Imam Ghazali born in 460 AH circa and died in 505 AH whereas The Ascension of the Prophet (s.a.w.) took place even before the Migration. Thus there is a gap of minimum 460 years between the event of Ascension and birth of Imam Ghazali. Arriving on the occasion of Ascension before birth is not in the power of an ordinary man; its courage is had by only those who might have reached the zenith of ascension of creature viz. **Individuality** and then their such Individuality might have taken the task of showing marvels. Actually who reached the position of Individuality, having been amalgamated with Divinity, then what dose matter for him the time and space, present, past or future.

Maulana Jalaluddin Rome is also the standard bearer of this theory. But he has assigned to the Prophet (s.a.w.) also the position of divinity besides the saints and did not try to excel him unlike *Mujaddid Alf-e-Thani*. Statements and thoughts of both these persons are before you. *Maulana* Rome says that:

بندہ خود خواند احمد در رشاد.....جمله عالم را بخوان ”قل یا عباد“

“Allah Himself declared in the Koran all the mankind to be slave of His beloved Prophet Ahmed (s.a.w.)”

This is an allusion towards this verse of the Koran that:

قُلْ يٰعِبَادِىَ الَّذِىْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ (الزمر: ۵۳)

“(O Prophet!) Say to My those slaves who have been prodigal to their own hurt: Despair not of the mercy of Allah.”(39:53)

In accordance with his own creed, *Maulana* Rome thus postulated truth of pantheism theory by turning pronoun of عِبَادِي (My slave) towards the Prophet (s.a.w.) instead of *Allah* and manipulated this meaning of the above verse that “*O Prophet say to your those slaves who have been prodigal to their own hurt: Despair not of the mercy of Allah*” as if we and you all are slaves of the Prophet (s.a.w.)! And the exegete of the Koran, *Hakim-ul-Ummat* [i.e. The Sage of the Entire *Ummah*] Ashraf Ali Thanvi *Sahib* adduced reasons to the stand of *Maulana* Rome and wrote in *Imdad-ul-Mushtaq* the saying of Haji Imdadullah Mohajir Makki that:

186- [Haji *Sahib*] Said: “Since the Prophet (s.a.w.) is attached with *Allah*, slaves of *Allah* can be called as slaves of the Holy Prophet (s.a.w.) such as *Allah* says: قُلْ يَعْبادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ [Say: O My slaves who have been prodigal to their own hurt]. Antecedent of personal possessive pronoun of first person is the Prophet (s.a.w.).” *Maulana* Ashraf Ali *Sahib* Said, “Analogy also corroborates this meaning, for, He says hereafter that لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ [Despair not of the mercy of Allah]: had its antecedent been *Allah* then He would have said: مِنْ رَحْمَتِي [from My mercy] so that it would have consistency with عِبَادِي [My slaves]”. Said, “Oh! Excellent!” [p.93, *Ibid.*]

Go through the supporting arguments by the Savant of *Ummah* Ashraf Ali Tanvi *Sahib* and also the joyous saying of Haji *Sahib* that “Oh! Excellent!” Not only this but a saint practically proved the pantheism theory by devouring dung. See this:

224- [Haji *Sahib*] Said: “Once people said to a pantheist that if *Halva* [viz. butter pudding] and excrement were one then eat both of them. He ate faeces by taking form of swine and transforming to a man took *Halva*. This is said observance of etiquettes, which is obligatory.

Foot Note:

His saying: He ate faces taking form of swine.

I say: On account of duncery of the objector this trouble and *Tasarruf* was necessitated to bother otherwise the reply is manifest that this Alliance is between positions of Reality, not in commands and impressions. [p. 110, *Ibid.*]

You see that “being uniform of every thing is true with regard to their reality” but if any wayward creates doubts then these godly men can substantiate through *Tasarruf* that pantheism is true with regard to commands too!

The detailed account of Ahmed Sirhindi, well known as *Mujaddid Alfe Thani* [i.e. The Revivalist of the Second Millennium] will, however, be given under the mention of travel of Sirhind by Binnori *Sahib*’s father for paying pilgrimage to the grave of Mujaddid, nonetheless, it is appropriate that it may come before you that although he is considered to be the standard bearer of “Immanence”, even then he continues to be constant with the creed of pantheism side by side. For proving the Prophet (s.a.w.) to be a component of *Allah*’s Entity, he has brought-in such reasons that if anybody may even try through their distortive interpretation to conform them to the Koran and *Hadith* he will go at his wits’ end. See this:

وزمین وزمان را بطفیل او خلق فرموده است کما وَرَدَ باید دانست که خَلَقَ محمدی درنگِ خلقِ سایرِ افرادِ انسانی
نیست بلکه بخلقِ هیچ فردی از افرادِ عالمِ مناسبت ندارد که اَوْصَلَ اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ باوجودِ نشأ
عَنْصُرِي از نورِ حق جَلَّ وَعَلَا مخلوق گشته است کَمَا قَالَ عَلَيْهِ وَعَلَى آلِهِ الصَّلَاةُ وَالسَّلَامُ
خُلِقْتُ مِنْ نُورِ اللَّهِ و دیگران را این دولت میسر نشده است۔

[Epistle No.100 (in Persian), pp. 74,75, vol. III, part.IX
Maktoobat-e-Imam-e-Rabbani Mujaddid Alfe Thani {i.e. The
Epistles of The Divine Leader, The Revivalist of II Millennium}]

On his {i.e. the Prophet (s.a.w.)} account the earth and the havens were created *كَمَا وَرَدَ* [i.e as manifested]. Know all men that the birth of the Prophet Muhammad (s.a.w.) is not like birth of all the mankind. Rather it has no match with creation of any being in the entire universe because notwithstanding the elemental procreation of the Prophet (s.a.w.), he was created from the Light of *Allah* Almighty, such as he (s.a.w.) said that *خُلِقْتُ مِنْ نُورِ اللَّهِ* (I was created from the Light of *Allah*). And others did not have such excellence.

[p. 266 Translation of *Maktoobat* by Khawaja Hafiz Abdul Karim]

How craftily Mujaddid *Sahib* testified association of the Prophet (s.a.w.) with *Allah*'s Entity through the concocted *rivayat* imputed to Jabir (r.a.)! The People of Scripture [i.e Jews and Christians] also had tried to do so for their apostles but they got constrained to bring-in medium of seed. Ours this saint put-in proof of immediate and direct association with entity in such a way that sense is transfixed! And thereafter Mujaddid *Sahib*, under relation of immanence, brought-out his theocracy with such an excellence that it amazes. Having been united with *Allah*'s Entity, the vista of beginning and ending of the mankind that he himself viewed with his own eyes is worth hearing and remembering. He says that:

Such condition has happened also to this *calender* through propitiation of *Allah*'s Favourite (s.a.w.) and I found the angels right in the state of prostration which they were offering to Adam (a.s.), and that they had not even then raised their heads; and saw aside from those prostrating angels the angels of *Illieen* who were not ordered to prostrate, and that they were contemplated and sunk with their *Mashhod* [i.e. whom they were watching], and all those affairs which have been promised for Hereafter were looked to me in that very moment. Since ample time has passed to this occurrence hence

I did not narrate details of the affairs of Hereafter for I'm not confident of my memory.

[pp.188-189. Urdu translation of Ahmed Sirhindi's book *Mubda-wa-M'uad* {The Origin and the Resort} by S. Zawar Hussain Shah Naqshbandi Mujaddidi]

Oh! Good Gracious! There appeared one thing that the angels were lying prostrated right from the creation of Adam (a.s.) till the time of Mujaddid *Sahib*, and the other this one that His Honour rectified two those verses of the Holy Koran which reveal that the angels had prostrated one and all without exception:

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ (سورة الحجر: ٣٠، سورة ص: ٤٣)

“So the angels fell prostrate, all of them together.” (15:30)

“So the angels fell down prostrate everyone.” (30:73)

Thus Mujaddid *Sahib* has disclosed that the Angels of *Illieen* were not included in those angels who had prostrated Adam (a.s.) for he himself had seen them with his own eyes and since ^{شہیدہ کے بودمانند دیدہ} “personally viewed matter worths more than the heard one”, this matter is sure and definite! And bravo to him who may eye-witness the Unseen, during this very mundane life, and paradise, hell, nymphs and slave boys be before his sight! And well worthy is that person with whose support the Prophet (s.a.w.) got elevation after one thousand year in *Alfe Thani* i.e the second millennium. See this:

Elevation of Reality of Muhammad (s.a.w.) to the place of reality of *Holy Ka'ba*

Should know that just as the appearance of *Ka'ba* is the prostrated for the reality of things the Reality of *Ka'ba* is the prostrated for the reality of those things. And I disclose a very strange thing which was neither heard nor told by anybody hitherto and which the Glorified *Allah* with His Grace and Blessings has told me alone and which he revealed on me only. After that thing is this that after a thousand and few years to the time of departure of the Prophet (s.a.w.) such a time is

about to come when the Reality of Muhammad (s.a.w.) will rise from its place and (having approached there) will get united with the Reality of *Ka'ba*. At that time the name of Reality of Muhammad will change to the Reality of Ahmed and will become manifestation of the Entity of "*Ahad*" [The One] the Glorious. And both the blessed names (Muhammad and Ahmed) will go proved into that denomination [i.e the combination of the Reality of Muhammad (s.a.w.) and the Reality of *Ka'ba*]. And the prior place of the reality of Muhammad (s.a.w.) {wherein it stationed heretofore} will become vacant and will remain vacant until Advent of the Christ (a.s.). And after his Advent he will follow the *Sharia* of Muhammad (s.a.w.). Then the Reality of the Jesus Christ (a.s.) will rise from its place and will establish into that place of the Reality of Muhammad (s.a.w.), which had been lying vacant (i.e. it will lodge there). [p. 205-206, *Ibid.*]

Long live! What a superb elevation got the reality of Muhammad (s.a.w.): it raised from its place and (having approached there) got united with the reality of *Ka'ba*; at that time the name of Reality of Muhammad changed to the Reality of Ahmed, and it became manifestation of Entity of *Ahad* the Glorious; and both the blessed names (Muhammad and Ahmed) went proved into that denomination {the combination of the Reality of Muhammad (s.a.w.) and the Reality of *Ka'ba*}; and the prior place of the Reality of Muhammad (s.a.w.) wherein it stationed earlier got vacant; now the Jesus Christ (a.s.) will fill this vacancy with his Advent in the proximity of the Doomsday..... Could your honour understand what did he say? Original name of *Mujaddid Alfe Thani Sahib* was Ahmed; and this all rise and fall is revolving round this very name. See the good coincidence that *Allah* Almighty revealed this secret on Ahmed Sirhindi (*Mujaddid Alfe Thani*) only and did not expose it on anybody else ere it. And the other good coincidence is this that after a millennium and few years to the Prophet (s.a.w.), the entity which

came into being was right this blessed entity of Ahmed Sirhindi - The Revivalist of the Second Millennium. Now you yourself bother it and syllogizing its pros and cons become the true acquaint of the Reality of Ahmed, for, it burns and blunts my imagination.

After *Mujaddid Alfe Thani*, Shah Waliullah *Sahib*, his father Shah Abdur Rahim and paternal elder uncle Abur Raza Muhammad - nay his entire house has not only been convinced with pantheism and immanence theories but their supporters too. It is saying of all of them that if they may desire to testify pantheism issue they can verify it from all categorical injunctions and apparencies of the “Koran & *Hadith*.” Shah Ismail “Shaheed” *Sahib* - grand-son of Shah Waliullah *Sahib*, was enamoured with this theory so much so that he wrote in its recognition “*Abqat*” like book which consists of, right from beginning till end, the repudiation of the Islamic credo; and upon dictation of his Pir Syed Ahmed “Shaheed” indited the book entitled “*Sirat-e-Mustaqim*” (i.e. The Right Path) which is full of teaching of practical ways of “Attaining the Position of Divinity”. In “*Taqviat-ul-Iman*” like book also, which comprised the monotheistic issues, he got compelled to write that “craving *Ya Abdul Qadir Shay-al-lillah* (O Abdul Qadir! Give something in *Allah*’s name) is not correct, but it is correct in this way that “O *Allah*! Bestow upon us through the agency of Abdul Qadir.” He was helpless because this all was the outcome of training of his elders. He had inherited the theory of pantheism as legacy. His grand-father Shah Waliullah used to profess pantheism as quintessence and would say that “the Theory of Immanence is spontaneously included in the theory of pantheism” and that “the universal theory of Pantheism which Ibne Arabi presented, has the concept of Immanence.” He says that:

فالمذهب الاول يسمى بوحدة الوجود والثانى بوحدة الشهود وقد وقع
عندنا ان المكشوفين صحيحان جميعاً لكن القول بأن وحدة الشهود على هذا
المعنى لم يقل به الشيخ العربي سهوبل الشيخ واتباعه بل الحكماء ايضاً يقولون بها

The first religion is pantheism and the second one is immanence. And near us both are correct. But the saying that Ibne Arabi did not tell immanence in such meaning is incorrect. It is an oversight. Not only Sheikh but his followers and rather all theologians said so.

[p.7, *Faisha Wahdat-ul-Wajood – wash-Shuhood* {i.e. The Decree on Pantheism & Immanence}, p.19, vol.I, *Tafhinat-e-Ilahiya* {i.e The Divine Discerning} both written by Shah Waliullah Mohaddith Dehalvi]

Account of Excellence of Shah Abdur Rahim *Sahib*, father of Shah Waliullah

Shah Waliullah has related stories of the excellence of his father Shah Abdur Rahim *Sahib* in his book entitled “*Infas-ul-Arifeen*” [i.e The Mystic Men]. Such stories of one page are reported hereunder [both in original Persian text and English version of its Urdu translation]:

حضرت ايشان مي فرمودند كه چون فرزندم صلاح الدين بيمار شد و اميد حيات وى منقطع گشت باشتراء
كفن و حفر قبر امر كردم دلم بخوشيد و بگوشت نشستم و الحاح در دعا از حد گزرانيدم فرشته حاضر شد و بشارت حيات
و صحت داد همدران ساعت دير اعطيه آمد و حيات معاودت كرد كتابت حروف از حاضران اين قصه بود

[p.63, *Infasul Arifeen* in Persian]

Pride of Sainthood: The Reverend Father said, “When my lovely son Salahuddin fell ill and I lost all hopes of his life, I called for purchasing his shroud and digging his grave. Suddenly my heart filled with passion. I sat down in a corner and prayed with extreme imploration. There came an angel and

gave the good news of his life and recovery. The child sneezed that very moment and got enlived.

[p.144, *Infas-ul-Arifeen*, English version of Urdu Translation by S. Muhammad Farooq Al-Qadir M.A, published by Al-M'arif, Lahore]

Coming of the angel is not such a matter that the translator (Urdu) did not translate the last portion that “The writer of these words [i.e Shah Waliullah] was present on the occasion of such happening.” It appears as such that perhaps Shah Waliullah also saw that angel and heard his good news. Angels keep-on coming in the Divine Holy Court, if anyone waited-upon any of the Common Values then why one should amaze! Listen to more:

حضرت ایشان چون شصت سالہ شدند بر ایشان منکشف ساختند تقدیر بران جاری شدہ کہ ایشان را فرزند دیگر بوجود آید و از زبان بعض خواص یاران استماع افتاد مبشر شدند کہ آن مولود بظان فلان مقام خواهد رسید داعیہ تزوج بخاطر ایشان پیدا شد و چون مخدومی حضرت شیخ محمد این ماجرا دانستند راغب شدند در آنکہ این مولود از فلذہ کبد ایشان باشد این فقیر از بعض ثقات استماع دارد کہ چون این کدخدائے تحقیق گشت بعض اہل نفاق و شقاق گفتند کہ درین عمر کتھائی مناسب نبود حضرت ایشان این را شنیدند و فرمودند مدتی دراز از عمر من باقی ست و فرزندان بوجود خواهند آمد پس ازین ہفدہ سال زندہ مانند دود و فرزند بوجود آمدند این فقیر ہنوز متولد نشدہ بود کہ شبی حضرت ایشان نماز تہجد گزارند و والدہ فقیر نیز قریب ہمانجا تہجد گزارند بعد فراغ حضرت ایشان دست بدعا برداشتند و والدہ آمین میگفتند در میان ایشان و دست دیگر ظاہر شدند حضرت ایشان فرمودند این دود دست فرزند ما ہست کہ متولد خواہد شد بامداد میکند بعد از ان این فقیر متولد شد و بعد ہفت سال در تہجد شریک والدین شد و بہ ہمان وضع دو دست در میان ایشان برداشت و ہذا تاویل رویائی من قبل قد جعلہا ربی حقاً۔ [Ibid. Persian]

THE BORN SAINT

Account of Shah Waliullah's Birth

When the Glorious Father became sixty years old it was revealed on him that as per decision of Fate one more son

will be born from him. It also came to hear from some special fellows of *Tariqat* that he was given with this goodnews that the new both would reach the highest scholarly and spiritual position. Hence he thought for marrying. When *Makhdoom*⁵⁶ Sheikh Muhammad heard this, he began caring that the child should be born from his daughter. This *calender (Waliullah)* has heard from some reliable persons that when the marriage was planned some opponents and disaffected people objected that it would not be suitable to marry in that age. The Respected Father heard their objections and said, “There still remains my sufficient life and also sons will take birth.” Hence he lived for further seventeen years after this marriage and two sons also born. This *calender (Waliullah)* had not yet been brought forth that the Glorious Father was saying *Tahajjud*⁵⁷ prayer a night. My mother was also offering *Nafil* beside him. After *Navafil* the Honourable Father raised his hands for prayer and the mother (raising hands) kept-on saying amen. In the meanwhile two more hands appeared (for prayer in between). The Reverend Father said, “These two hands are of our son who will take birth. He is praying along with us.” Thereafter this *calender (Waliullah)* was born and in the age of seven accompanied my parents in *Tahajjud* prayer and raised my hands between theirs just in the form of that earlier occurrence.

وهذا تاويل رويائى من قبل قد جعلها ربى حقا

*This is the interpretation of my earlier dream.
My Lord has made it true (12:10)*

[p.145, *Ibid.* Urdu]

What did the story reveal: contrary to the narrative of Prophet John [i.e Yahya (a.s.)], conveyance of the tidings, without praying, in the

⁵⁶ Literal meaning is ‘my lord.’ This is an appellation with which mystics call their mentors. A highly respectable man.

⁵⁷ A supererogatory prayer said at late night before dawn.

age of sixty that a son will be procreated and he will go to such and such high position [the Urdu translator did not translate the entire passage of Persian text and simply wrote that “he will reach the highest scholarly and spiritual position” which obviously lacks stress on “knowledge of Unseen” that exists in the Persian narration]. The other thing in this story is this that here in this very book, there is a statement of *Hazrat Abdur Rahim Shah* that the tidings of that son was given to him by the spirit of Bakhtiar Kaki by coming into sight at that time when he had paid a pilgrimage to his grave. May be the spirit also might have given him the goodnews and that he himself might have the manifestation as well!

By disclosing that “there still remains my sufficient life and also sons will take birth” Shah Abdur Rahim *Sahib* quashed this principle that none is aware of the future of his own age and of his children. And coming out of little hands of enwombed baby prenatally and taking part in prayer might, albeit, be amazing but after-all it is a ‘happened event’! Does not it get proved from the whole story that there had begun occurrence of *Karamat*⁵⁸ from Shah Waliullah prenatally? The *Karamat* bigger than this exists in the following narrative:

و نیز این فقیر جنین بود در بطن ام خود در آنجا حضرت ایشان سائله را نیم نان صدقه دادند آنگاه او را باز طلبیدند و نیم دیگر نیز دادند آنگاه فرمودند این طفل که جنین ست میگوید در راه خدا تمام نان باید داد روزی این فقیر بغایت صغیر السن بود او را بنام اهل الله مکرر ندا کردند کسی از سر این کلمه سوال کرد فرمودند اهل الله برادر او ست که عنقریب متولد خواهد شد زبان من بنام او متکلم شد

[pp.63-64, *Ibid.* Persian]

And speech of Shah Waliullah from his mother's womb

Pre-birth tiding of Shah Ahlullah: Likewise, when this calender (Waliullah) was still in mother's womb the Glorious Father gave alms of half bread to a beggaress, she started to go. He called her back and gave the remaining half also and said that the child in womb was saying that there should be given full bread in *Allah's* way. One day, when this calender was quite minor, His Eminence called twice some Ahlullah. A fellow asked as to whom he was calling. Pointing towards me, the Glorious Father said, "Ahlullah is his brother who will be born shortly. His name went on my tongue automatically.

[p.145, *Ibid.* Urdu]

Signaling or talking by Shah (Waliullah) from his mother's womb, and getting it conceived by his father Shah Abdur Rahim *Sahib* and remaining ignorant of this by other, do not all such amount to be the marvel of *Karmats* of father and son? And calling with the name of *Ahlullah* the brother of Shah Waliullah, yet to be born, and disclosing that "My this son and brother of Shah Waliullah will take birth shortly" is no less than a miracle, what to speak of *Karamat*. What a nice rebuttal of the last verses of the Koranic Chapter Luqman (31) has been given! See something more:

میفرمودند محمد قلی در لشکر اورنگزیب رفته بود و غیبت او امتداد یافت و خبر منقطع گشت بر در او محمد سلطان بسیار
مخزون شد بمن التجا کرد توجه بلیغ کردم در لشکر خیمه خیمه تفحص نمودم نیافتم در اموات تجسس کردم ندیدم حوالی
لشکر نظر کردم می بینم که از مرض صحت یافته است و غسل کرده و جامه شتری رنگ پوشیده بر کرسی نشسته
قصده آمدن دارد و بابر او بگفتم بعد دو سه ماه بیاید و قصه بهمان تفصیل نقل کرد [p.61, *Ibid.* Persian]

MARVEL OF CONTEMPLATION

What is not manifest on them: Said: Muhammad Quli had proceeded with the troops of Aurangzeb. Ample time had passed to his departure

and no information of his safety was received. His brother Muhammad Sultan was very much grieved of this. He implored me. I contemplated with full attention, searched every nook and corner and tent of army camp but found him nowhere; looked for in defunct but didn't see; when sought the surrounds of the royal army camp saw that he had taken bath having recovered from illness and was sitting on a chair wearing tan colour clothes and that he was preparing for return. I told all that to his brother. Accordingly he returned after two there months and verified all my relation. [pp.140, *Ibid.* Urdu]

This tall-tale is a hard blow on the deniers of the blessings of “Contemplation” of saints. The translator wrote right that “what is not manifest on them”! Now is presented the other story of this very Muhammad Sultan which happened in presence of Shah Waliullah:

کاتب حروف گوید کہ خواجہ محمد سلطان ایسی خریدہ بود انرا بحضرت ایشان نمود ویرا تنہا طلبیدند
واین فقیر نیز آنجا حاضر بود فرمودند ایسی خوب ست اما عمر کم دارد ویرا زنی بود سلیطاز بد خوئی و بد زبانی
او تنگ آمدہ التماس کرد چہ شود اگر آن زن عدا را این اسپ گہ دہ تبسم فرمودند و گفتند چنین باش گوسہ
ماہ بر نیامد کہ زنش بمر دواسپ بفر وخت و نفع یافت [Ibid., Persian]

Exchange of Human Age with That of Animal

The writer of theses words (Shah Waliullah) says that Khawaja Muhammad Sultan had a horse, which he showed to the Reverend Father. He summoned him in solitude when this calender was also present and informed him that the horse was very fine but very short-lived. He had a scolding, ill behaving and quarrelsome wife with whom he was fed-up. He requested, “How good it will be if life of that woman is given to the horse!” the Glorious Father smiled and said that it would so happen. There had not passed hardly three months that his wife died and he earned good profit by selling that horse.

[p.141, *Ibid.* Urdu]

This grand saint who bears standard of “Pantheism Theory”, thus substantiated its being true through his transfixing marvels, otherwise where an ordinary man has such power? This was *Allah*’s blessing and beneficence that the Prophet Solomon (a.s.) was given the knowledge of *Mantiqat Tair* (i.e. language of birds). Now if anybody be given the knowledge of human and animal ages and also the power to interchange them by enhancing or abridging this period then this too is the blessing of *Allah* hence what does mean anybody’s frowning over this?!!

Thereafter see the ravishing provisions of the sacred souls:

حضرت ایشان در پہلت بودند روز عرس یکی از بزرگان آنجا رسید تو اعلان سرود بنیاد کردند بعد ساعتی فرمودند
 کہ روح شیخ ابوالفتح قدس سرہ ظاہر شدہ در قص میکند نزدیک ست کہ شہ ازین معنی در اہل مجلس نیز سرایت
 کند لمحہ نگذشتہ بود کہ حال اہل مجلس متغیر شد وہائی ہوئی عجیب برخاست [p. 48, *Ibid.* Persian]

The effect of ecstasy and dance: Once the Glorious Father was in the town of *Phhulat*, on the day of *Urs*⁵⁹ a saint came there *Qavval*⁶⁰ began singing after a while the Respected Father said, “The spirit of His Holiness Sheikh Abul Fatah has appeared and is dancing in the soiree, and effect of his ecstasy will shortly enrapture the audience.” After a little while the party changed a new colour and there roared frenzied cries of *Ha Hoo*.

[p. 116, *Ibid.* Urdu]

[The Urdu translator made a mistake that he translated the Persian words: *روز عرس یکی از بزرگان آنجا رسید* into “On the day of *Urs* a saint came there” where as its actual translation is that “(The Reverend Father was in *Phhulat* that) There fell the day of *Urs* of one of the saints of that place”]

⁵⁹ A day associated with each of the shrines which is celebrated with special fervour annually. Arabic word *Urs* means wedding.

⁶⁰ Literal meaning of *Qavval* in Arabic is the ‘prattler’. The singer of *Qavvali*, a heretic song sung in chorus on music, praising the Prophet (s.a.w.) or the mystic saints; a pack of many unlawful things.

Some people go smiling jeeringly upon mention of *Urs* of saints although they are proved by our saints; not only this but even the “sacred spirits” of defunct saints, having appeared, dance there; all the gathering gets overspread with ecstasy and frenzy and the participants begin raising delirious cries of *Ha Hoo!* It may be remembered that it is singing and dancing of VIPs and not those of ordinary people.⁶¹ What a nice statement *Maulana* Abul Kalam Azad has recorded in his book “*Ghubar-e-Khatir*” that “the jurists, under austerity, judicially declared singing and music as unlawful although they are not unlawful under *Sharia*. I myself have been enjoying with *Sitar* eagerly since long.”

In comparison to the spirit of Sheikh Abul Fatah, authority of Sheikh Muhammad Phhulti’s spirit should also be kept in view:

حضرت ایشان چون نزدیک قبر مخدومی شیخ محمد قدس سره نشستند میفرمودند که روح ایشان در نماز بمن اقتدا میکند و از من استماع معارف می نماید یکبار باین فقیر متوجه شدند و بعض معارف فرمودند و بعد از آن فرمودند که روح ایشان گفت که فلانی راجی از معارف تعلیم فرمائید لا جرم اینهمه گفته شد [Ibid. Persian]

Dead bodies may follow in prayer and spirits may educate

FAVOURS OF SAINTS: Whenever the Glorious Father would sit by the grave of His Holiness Makhoomi Sheikh Muhammad, he would say that “his spirit follows me in prayer and receives some *M’arif* [i.e. mystic learnings] from me.” Once he heeded towards this *calender* (Waliullah) and conferred some favours and *M’arif*, then said, “The spirit of His Holiness Makhdoomi Sheikh Muhammad has ordered me to educate some *M’arif* to so and so. Therefore I have accordingly narrated before you.”

[Ibid. Urdu]

⁶¹ The stress and impression of Urdu words used here in the words *Nach* and *Raqs* cannot be transformed into English, as it has no substitute words and for both these words it has a single word ‘dance’ but those who know Urdu can make out the difference between these two words. Former is used in bad sense and the latter in somewhat decent and civilized manner. However, both forms are un-Islamic.

People prohibit from confinement with graves and adduce the *Hadith* of the Prophet (s.a.w.) against it as reason. But this story clearly shows that mystic secrets and learnings also can be received and imparted through attachment with grave! And also this that, having appeared, spirits of defunct saints follow prayer behind the living saints and sometimes give some orders as well. It clearly transpired that the decree by *Ibne Nujaim* recorded in *Bahr-ur-Raiq*, commentary of *Kanz-ud-Daqaiq*, that who believes that spirits of *Mashaikh* are present and also have the knowledge “he is infidel” is a wrong decree otherwise our saints have related thousands of such narratives.

وفي البزازية قال علماؤنا من قال أرواح المشائخ حاضرة تعلم يكفر

This is in *Bizazia* that our *Ulema* say that whosoever said that spirits of *Mashaikh* come and impart education or they get knowledge also, such person will be charged with infidelity.

[p. 124, vol. V, *Bahr-ur-Raiq*, commentary on *Kanz-ud-Daqaiq* by *Ibne Nujaim*]

After this story, listen to from the tongue of *Shah Waliullah* the coming of “martyred” saints in the world in elemental bodies instead of coming of spirits:

میسفر مودند والد من علیہ الرحمۃ شہید شدہ بودند احیانا برائی من متجسد می شدند و از اخبار حال و استقبال خبر میدادند یکبار کریمہ دختر خدمت مخدومی اخوی قدس سرہ بیمار شد و بیماری او ممتد گشت دران ایام در نصف النهار تنہا بحجرہ خفته بودم ناگاہ ایشان متمثل شدند و فرمودند میخواہم کریمہ را بہ بینم لیکن دران محل متورات بیگانہ نشسته اند آنجا رفتن بر خاطر من بس گران می آید این مستورات را از آنجا برنیزانید چون نیزانیدن ایشان ممکن نبود پردہ کشیدم پس بر سریر کریمہ ظاہر شدند و جہی کہ من میدیدم و کریمہ میدید و ہمچس دیگر ننمیدید کریمہ متنبہ شد و گفت و اعجابا مردم ایشان را شہید میگفتند ایشان خود زنده اند فرمودند این را بگذار ای فرزند بیماری بسیار کشیدی انشا اللہ تعالیٰ علی الصبح وقت اذان فجر شفا کلی خواهی یافت این گفتند و برخاستند و راہ دروازہ گرفتند من نیز در عقب ایشان میرفتم فرمودند شما بمانید آنگاہ غائب گشتند چون اذان فجر گفتہ شد روح کریمہ مفارقت کرد [p.47 *Ibid*. Persian]

Coming of martyr in this world in elemental body and giving news of the Unseen

The Knowledge of Saints: [the Holy Father] Said: After his martyrdom, my father used to call-on me off and on in the apparent countenance, having embodied; and would give me news of the present and future. Once my reverend brother's daughter Karima fell ill. Her ailment got prolonged. During those very days I was sleeping alone in my chamber that all of a sudden the martyred father came in and began saying that "I want to see Karima but many ladies have gathered in the house this time. It lies heavy upon me to see her in their presence. You keep these women aside so that I may see Karima." Since it was inadvisable to take them away from there, I dangled a curtain between them and Karima. Thereafter he appeared in such a manner that nobody was looking him except Karima and me. Karima recognized him and said, "Strange enough that people say you got martyred while you are alive." He said, "My daughter! Leave it. You've endured much suffering during illness. *InshAllah* you will have complete emancipation by *Azan* in the dawn." Saying this he took leave and went out the door. I followed him. He said, "You halt here" and then vanished. The other day by the *Azan* of *Fajr*, Karima's spirit took flight and she got rid of all afflictions. [pp.115-116. *Ibid*. Urdu]

Wonderful! How high is the splendour of this entire clan! Upto five generations are dyed in the same colour! At one side are father and grand-father of Shah Waliullah and on the other are his son and grand-son! In what categorical words it was made clear by means of this narrative that status of the assertion in the Koran that:

وَمِنْ وَرَآئِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (المؤمنون: ١٠٠)

"There is a barrier between all dead and this world till the Day of Resurrection." (23:100)

it is no more than a mere outward curtain. Likewise, this has been reported in *Sahih Muslim*⁶² from Abdullah bin Masood (r.a.) that when the martyrs of *Uhad* were entered the Paradise and they got there every luxury and comfort, the Almighty Lord asked them if they need anything else. On this the martyrs replied that they had got everything and all promises were fulfilled. But the Lord of the Universe continued to insisting. Ultimately those martyrs realized that unless they demand anything the Almighty Lord will keep on asking them, so they carved, “O our Lord! Send us back to the world so that we may do *Jehad*⁶³ and again lay by our lives in Your way.” After such reply *Allah* did not insist any more and recognized that they need nothing. But He did not do so that He would return them to the world by changing His way because this is His declaration in the Koran that:

أَتَعْمُرُونَ لِيَرْجِعُونَ (يس: ٣١)

“The dead people cannot return to the worldly people.” (36:31)

[The explicit story of return of grand-father of *Hazrat* Shah Waliullah did away with even this Koranic principle also!]

In obedience of Shah *Sahib*, also *Hakimul Ummat* Ashraf Ali Thanvi *Sahib* verified coming of his own “martyred” great-grand-father with a pack of sweets to his great-grand-mother on the very night of his martyrdom! [p.12, vol.1, *Ashraf-us-Savanih*]

O.K.! This was all right the account of “martyrs”; Ashraf Ali Thanvi *Sahib* has written in the book entitled “*Hikayat-Aulia*” (i.e. The Stories of Saints) even this that Qasim Nanautvi *Sahib* came to Deoband *Madrisah* posthumously in elemental body and asked the then

⁶² Name of the book wherein compiled the authentic traditions of the Prophet (s.a.w.).

⁶³ The earnest endeavor undertaken for strengthening, uplifting and saving the True religion from the internal or external invasions, misleading elements and from all hostile and inimical activities against it through writing, fighting and preaching and check the False. Mere the word crusade cannot portray the concept of *Jehad* in true colour.

Administrator Rafi-ud-din *Sahib* as to how did Mahmood Hassan (The Prisoner of Malta Island) get involved in interse controversies. Rafi-ud-din *Sahib* perspired profusely and calling Mahmood Hassan related to him the occurrence. He accordingly got contrite at the hand of Rafi-ud-din *Sahib*. [Story No.247, pp.288,289]

It is true that the person who got united with *Allah* does not die; he merely shifts the place, hence comes back whenever he so desires!

Coming of the angel deputed on epidemic

میفرمودند روزی بالعرض یاران نشسته بودم ناگاه مردی بغایت طویل القامت در آمد بابهیت تمام و در دست او کمان و چند تیر و سلام علیک گفت رد سلام کردم آنگاه گفت مولا بنم برو باشوق ملاقات شهادتیم ازین راه فوج ماعبور میکرد خواستم که شمار به بنم امروز از فلان جابر خاستم و ما مور شدیم که فلان جابر ویم شمار ایشارت میدهم که هیچکس از یاران و مخلصان شهادتین و بانحوه مرد بعد از ان سلام گفت بیرون رفت بعد از ان انتقال و با بجائی که ایشارت کرده بود و سلامت مخلصان از ان بلا بظهور رسید [pp.47-48, *Infasul Arifeen*, Persian]

Supernatural being entrusted with epidemic

Said: Once I was sitting with some friends. A colossal dreadful man with bow and arrow in hand waited-upon and greeted me *Salam* in *Masnoon*⁶⁴ manner. I reciprocated his salutation. Then he disclosed, "I'm the angel assigned with epidemic. I aspired since long to call-on you. Our caravan passed by this area today. I thought that it was a favorable opportunity to meet you. Today we are ordered to depart such and such place and reach such and such. I give you the goodnews that none of your friends and devotees will die of this epidemic." Thereafter he greeted *Salam* and went away. Accordingly the epidemic got transferred by some days to the indicated locality and the devotees also remained safe and sound. [p. 116, *Infas-u-Arifeen*, Urdu Translation]

⁶⁴ That is the way resembling to the practice and manner of the Prophet (s.a.w.).

Did you see the fondness of angels for meeting, and the aspiration for presence in the Holy Court, and the manner of giving good tidings? Now listen to the other story:

میفرمودند روزی در حجره تنهانشته بودم جوانی متمثل شده گفت اگر خواهی الحال از دار دنیا انتقال کنی و اگر خواهی بعد زمانی گفتم بعض کمالات هنوز مامول ست و غیر محصول گفت پس موت تو متاخر ست آنگاه باز گشت بر پشت او جواهر مرصع دیدم بشکل استداره و این قصه اختصار کرده شد [p.48, *Ibid.* Persian]

The Optional Death: [The Holy Father] Said: “One day I was sitting alone in my chamber. A man came-in and began saying to me that ‘If you do like I shift you just now from this base world to the Last House Hereafter and if you do like then after some time.’ I replied that some excellences and position were yet to be achieved and I was in their hope. He said, ‘All right. Your death has been deferred as per your will.’ Thereafter that man went back. I saw his back studded with gems.” This narrative was narrated briefly. [p.117, *Ibid.* Urdu]

The angel had come to the Holy Prophet (s.a.w.) also with the message that “If you do want, keys of the treasure of the world be given to you and you may live in mundane. Yes, if you wish to meet your Lord then it is another matter.” The Prophet (s.a.w.) had preferred to meet his Lord. If Shah Abdur Rahim *Sahib* preferred ‘achievement of excellences’ then it was his own will. But one thing, anyhow, got proved that Shah Abdur Rahim was authorized with regard to his death and angels used to call-on him! You will get astound as to how such numerous wonders and marvels got accumulated in one person alone; if so, then keep in view its cause too:

The absolute theocracy and the utter manifestation of Unseen

میفرمودند وقتی از اوقات فناء کلی و غیبت تامه دست داد دیدم که حق سبحانه و تعالی بملائک امر فرمود بنده مرا که فلائت بجوئید در زمین جستند نیافتند در آسمانها تفحص کردند نیافتند در بهشت تجسس نمودند نیافتند پس حق سبحانه خطاب کرد که هر که در من گم شد در زمین نتوان یافت و نه در آسمان و نه در بهشت [p.36, *Ibid.* Persian]

THE EXCELENCE OF SALAVERY: His Eminence Father used to say that: At one of the dearest times there happened to me the absolute theocracy and utter manifestation of the Unseen. I saw that the Almighty *Allah* had commanded the angels to look-for His so and so slave. They looked-for him in the earth but did not find, ransacked the heavens but not located; he was searched into the paradise but there too was not found. On this the Glorified Almighty said to the angels that ‘who got admixed with Me will not be found in the heavens, nor in the earths and nor in the paradise too.’ [p.96 *Ibid.* Urdu]

It got known that this greatness, this divinity was the result of this very absolute theocracy. This thing should also not be forgotten that *Infās-ul-Arifeen* was the compilation of Shah Waliullah *Sahib* and as per Allama Obedullah Sindhi *Sahib* “It was the essence of mysticism and philosophy of Shah Waliullah.”

[p.215, *Shah Waliullah aur unka Phalsapha*, by Obedullah Sindhi]

The tale of the sainthood and sanctitude of *Hazrat* Shah Abdur Rahim will remain colourless till the time his Encompassing Knowledge is mentioned. Therefore, disclosure of this fact should also be kept in view just like *Khitamuhu Misk* (Seal on it of Musk):

THE ENCOMPASSING KNOWLEDGE

حضرت ایشان میفرمودند که روزی وقت عصر در مراقبه بودم غیبی واقع شد آن وقت را وسیع کردند بمقدار اربعین الف عام و در آن مدت هر کسی را که از ابتداء خلقت پیدا شده بود تا یوم القیمة و احوال و افعال هر یک ظاهر نمودند ظن کاتب حروف آنست که در ذیل کلمات فرمودند که حروف
لا اله الا الله را مسافت چندین هزار ساله بود والله اعلم

[p.36, *Infasul Arifeen*, Persian]

Absolute Knowledge-from Beginning till Ending

Tasarruf and knowledge of mystics: The Glorious Father used to say, “Once I was under meditation in the afternoon. There overspread state of exposure of the Unseen on me and that

duration was prolonged for me equal to forty thousand years and during this time all the affairs and accounts of all geneses right from the origin till the terminus were revealed on me.” The writer (Shah Waliullah) thinks that relating this he had also told that the distance between the words of *La-Ilaha-illAllah* [there is no Ilah save Allah] was such and such thousand years. *Allah* knows well. [p.95 *Ibid.* Urdu]

Even the translator S. Muhammad Farooq Qadri M.A. *Sahib* was caught into horror by the prolongation of the period of “Exposure of the Unseen; and he also did not believe and, perhaps, for this very reason he did translate: *اربعين الف الف عام* as forty thousand years otherwise its actual translation is “forty million years”! Shah Abdur Rahim *Sahib* told the same thing which Ibne Arabi and *Mujaddid Alfe Thani* had said before him.

After these narratives about ascension, keep in mind those stories also which related to descension of this Common Value:

THE MENTION OF PROSTRATION OF HONOUR AND OBLATIONS TO THE PROPHET (s.a.w.)

Why did the Prophet (s.a.w.) forbid from prostration?

میفرمودند یکباری حضرت پیغامبر راضی اللہ علیہ وسلم در واقعہ دیدم چون کمال ظہور صفات الہیہ در آن مظهر اتم مشاہدہ کردم بسجدہ افتادم آنحضرت انگشت بدندان گرفتند و باین صورت منع فرمودند بارہا بخاطری آمد کہ در منع باین صورت چہ نکتہ باشد بعد ازان معلوم شد کہ آدمی را سجدہ کردن بردوگونہ است یکی با اعتقاد معبودیہ او و آن کفرست دیگر بمشاہدہ ظہور صفات الہیہ در وی و آن ممنوعست بجهت مشاہدہتہ بکفر پس فرق را درین دو سجدہ باین وضع منع فرمودند کہ دون تصریحست [p.42, *Ibid.* Persian]

Prohibition of prostration to other than Allah:

Said: Once I saw the Prophet (s.a.w.) with my own real eyes. When I saw in this excellent phenomenon the perfect manifestation of Divine Attributes, I fell in prostration. The

Prophet (s.a.w.) chewed his finger as an expression of surprise and forbade me from that form. This came to my mind frequently as to what was the point behind forbidding from prostration. It was revealed later that a man could be offered prostration in two ways: one that the belief of his being Deity be in mind and this is infidelity; and the other that he may be offered prostration viewing manifestation of Divine Attributes in him and this is prohibited for its being resemblant to infidelity. Hence he (s.a.w.) forbade from that form for such a minute difference. [p.106 *Ibid.* Urdu]

Seeing the Prophet (s.a.w.) with real eyes and viewing in him the perfection of manifestation of Divine Attributes and hence falling before him in prostration, then expression of surprise (not annoyance) by the Prophet (s.a.w.) and then the matter of prohibition of prostration in a minute difference; all is the consummation of subtilty over subtilty! **فجزا الله اتم الجزاء** May *Allah* award him the full reward!

Immolation to the spirit of the Prophet Muhammad (s.a.w.)

میفرمودند در ایام وفات حضرت رسالت پناه صلی اللہ علیہ وآلہ وسلم چیزی فوج نشد که نیاز آنحضرت طعامی پخته شود قدری نخود بیان وقتند سیاه نیاز کردم شبی درواقعہ دیدم کہ انواع طعام بخضور آنحضرت عرضه میدارند و دران میان آن نخود وقتند نیز معروض داشتند بہ نہایت اہتاج و بہاشت اقبال فرمودند و انرا طلبیدند و چیزی ازان تناول کردند و باقی در اصحاب قسمت فرمودہ اند کاتب حروف گوید کہ مثل این قصہ از بزرگان پیشین نیز روایت کردہ اند اما این قصہ حضرت ایشان ست بی اشتباہ عجب نیست کہ
توارد شدہ باشد [Ibid. Persian]

Acceptance of oblation in the Court of the Prophet (s.a.w.) offered in his name

Said: By chance once I could not have anything from the Unseen Treasure during the auspicious days of the Holy *Urs* of the Prophet (s.a.w.) so that, having got something cooked, I could oblate it to the spirit of the Prophet (s.a.w.). Therefore,

depending on a little quantity of parched grams and sugar I immolated them to the Prophet (s.a.w.). I saw the same night with my real eyes that foods in great variety were being presented to the Court of the Prophet (s.a.w.). In the meantime those grams and sugar were also presented. He accepted them with extreme pleasure and joy, and signed to be brought to him. He took a little from them and the rest was distributed in the Companions. The writer of these words [viz. Shah Waliullah] says that such an occurrence is reported also from the saints of early time. But the present one undoubtedly happened to the Holy Father. Possibly there might have taken place some repetition.

[pp.106-107 *Ibid.* Urdu]

Where are those people who affirm that oblation even to the Prophet (s.a.w.) is inadmissible and unlawful for it is the immolation to other than *Allah*? They are now responsible to answer the fact and befallen truth which Shah Abdur Rahim *Sahib* narrated i.e, the Prophet (s.a.w.) got gladdened greatly with the oblation given in his name and himself ate it and ordered for its being distributed among the attending companions of his Court as well. It is also the kind favour of translator Qadri *Sahib* who, by translating: ايام وفات [the days of death] into “*the days of the Holy Urs*” decided once forever the excellence of this controversial thing (*Urs*).

The obligation of relating unbound kindness of the family of Shah Waliullah, with which it favored the Muslim *Ummah*, will remain unfulfilled until and unless the account of Shah Waliullah’s elder paternal uncle Abur Raza Muhammad *Sahib* is given. One of his narratives has been told in the preceding pages under mention of Khawaja Bayazid Bustami that after making Rehmatullah cobbler die he had animated him again. Now enjoy looking the scope of his knowledge:

و نیز استماع افتاد که مردی از خادمان حضرت ایشان بفعلی منکر مرتکب بود حضرت ایشان در مجالس متعدده اورا بر شاعت فعل او بر مز و ایما تنبیہ کردند وی متنبہ نشد و ازان فعل ممتنع گشت بعد ازان حضرت ایشان اورا در خلوتی طلبیدند و گفتند ترا بارها بتعریض متنبہ ساختم متنبہ نشدی گمان می بری که افعال ترا ننمیدانم بخدا اگر موری در زیر ترین زمین باشد و در خاطر او صد خطرہ خطور کند من نود و نہ خطرہ را میدانم و حق سبحانہ تمام ماتہ عالم ست پس آن شخص توبہ کرد [pp.94-95, *Ibid.* Persian]

BROAD MINDNESS

The Scope of Knowledges of Saint:

It has come to listen that one of his attendants was addicted to some vicious habit. His Eminence warned him allusively but he still did not notice it. Nor did he desist from that bad habit. Eventually His Eminence called him in solitude and said, "I warned you often through hints and allusions but you did not care. Perhaps you do conceit that I'm ignorant of your misdeeds. By *Allah* if there come a hundred thoughts even in the mind of an ant living in the nether-most region of the earth I know ninety nine of them and *Allah* Almighty is aware of all the hundred." Hearing this that attendant went repented of his evil. [p.205 *Ibid.* Urdu]

Would it be that *Hazrat* would not show humility by underrating himself and would have disclosed the fact that "I'm aware of all the hundred thoughts." Such are the blessing of the Allied Religion. Who has the courage to deny it? It yearns not to finish yet the narration of excellence of this Family. Therefore I wish to bring-in those few Traditions of one and a half pages of "*Durre Thamin*" which are among those forty Traditions which Shah Waliullah *Sahib* had collected from the Prophet (s.a.w.) through dreams or vision of his Holy Spirit. Some of these Traditions are direct and some have one or two intermediaries or more. Go through them:

WITHOUT COMMENTS

الْحَدِيثُ الْخَامِسُ عَشَرَ اخبرني والدي انه كان مريضا فرأى النبي صلى الله عليه وسلم في النوم فقال كيف حالك يا بني ثم بشره بالشفاء واعطاه شعرتين من شعور لحيته فتعا في من المرض في الحال وقيمت الشعرتان عنده في اليقظة فاعطاني احدهما فهي عندي

15TH TRADITION: I heard from the Venerable Father that when he fell ill he saw the Prophet (s.a.w.) in dream who said, “How are you my dear son?” Then he conveyed the good news of healing and gave two hair of his beard. The father got recovered from the illness at that very moment and when he woke-up both the hair were with him. He gave one of them to me, which is in my possession.

الحديث السادس عشر امرني سيدي الوالد بهذه من الصلوة على النبي صلى الله عليه وسلم اللهم صلى على محمد النبي الامي واله وبارك وسلم وقال قرأتها في المنام على النبي صلى الله عليه وسلم فاستحسنها

16th Tradition: My Lord Father ordered me to recite *salah*⁶⁵ on the Prophet (s.a.w.) in this manner that:

اللهم صلى على محمد النبي الامي واله وبارك وسلم

“O Allah! Bestow upon the unlettered Muhammad and his progenies your Blessing, Mercy and Benedictions.”

because “I had recited as such in dream and the Prophet (s.a.w.) had liked it”.

الحديث السابع عشر اخبرني سيدي الوالد قال اخبرني شيخي السيد عبدالله القاري قال حفظت القرآن على قاري زاهد كان يسكن في البرية فبينما نحن نتدارس القرآن اذا جاء قوم

⁶⁵ The blessings, peace, mercy, favour and beneficence prayed from Allah by faithful Muslims for the Prophet (s.a.w.), short form of which prayer is “(s.a.w.)” But it should be said in the manner and words as enjoined and taught by the Prophet (s.a.w.) himself and reported in the authentic Traditions. It is also a part of all prayers said by Muslims daily. It is a symbol of respect and allegiance to him - a very blessed job, a token of love with him, an obligation we owe him. It is wrongly called in Urdu and other languages as *Darood Sharif*. The Arabic word *Salah* also stands for daily prayer which too is wrongly called under Zoroastrian influence as *Namaz*. Combining *Salah* with *Salam* it becomes *Salat-o-Salam*.

من العرب يقدمهم سيدهم فاستمع قراءة القارى وقال بارك الله اديت حق القرآن ثم رجع وجاء رجل آخر بذلك الزى فاخبران النبي صلى الله عليه وسلم اخبرهم البارحة انه سيذهب الى البرية الفلانية لاستماع قراءة القارى هناك فعلمنا ان السيد الذى كان يقدمهم هو النبي صلى الله عليه وسلم قال وقد رايت به عيني هاتين والله اعلم

17th Tradition: The Lord Father narrated to me that his Sheikh As-Syed Abdullah Al-Qari related to him, “I memorized the Koran from Qari Zahid who used to live in wasteland. When we were repeating recitation of the Koran, there came a group of Arab people. Their Chief was leading them. He heard the recitation of Qari (Zahid) *Sahib* and said, ‘May *Allah* bless you! You defrayed what did the Koran deserve.’ Then they departed. Then came another man in that same form and said, ‘Last night the Prophet (s.a.w.) had informed that he would go to such and such persons in the wasteland to hear recitation of the Qari.’ Then we knew that the Chief who was ahead the group was the Prophet (s.a.w.).” And said that “I saw him with my these two eyes.” *Allah* knows much.

الْحَدِيثُ الثَّامِنُ عَشَرَ اخبرني سيدى الوالدانه اراد في ابتداء عليه ان يلتزم دوام الصيام ثم تردد في ذلك لا ختلاف العلماء فيه فتوجه الى النبي صلى الله عليه وسلم فراه في النوم كانه اعطاه رغيفا قال فقال ابو بكر الصديق رضى الله عنه الهدايا مشترك فقدمته اليه فاخذه كسرة ثم قال عمر رضى الله عنه الهدايا مشترك فقدمته اليه فاخذه كسرة ثم قال عثمان رضى الله عنه الهدايا مشترك فقلت ان قسمتتم الرغيف بينكم فاشىء يبقى لهذا الفقير فامسك

18TH TRADITION: My Lord Father related to me, “In the outset I determined to fast for ever. Then I vacillated for there existed difference of *Ulema* thereon. Hence I heeded towards the Prophet (s.a.w.). Accordingly I saw him in the dream that as if he gave me a bread. Abu Bakar Siddiq (r.a.) said that الهدايا مشترك ‘the presents are common.’ I extended it to him. He took a loaf of it. Then Omer (r.a.) said, ‘the presents are common.’ I

extended it to him too. He also took a loaf of it. Then Uthman (r.a.) said, ‘the presents are common.’ On this I said that if you distributed the bread among you then what would remain left with this *calender*. So he kept quiet.”

الحديث التاسع عشر أخبرني سيد الوالد انه ركب في رمضان الى مكان فاصابه الحر والتعب فنعس في تلك الحالة فرأى النبي صلى الله عليه وسلم فاعطاه طعاماً لذيذاً متخذاً من الارز والحلاوة والزعفران والسمن فاكل حتى شبع واعطاه ماء بارداً فشرب حتى ردى ثم استيقظ ولا جوع له ولا عطش وفي يده ريح الزعفران

19TH TRADITION: My Lord Father reported to me, “During *Ramadam* [the month of fasting] I set-out on the conveyance for somewhere. I got inflicted with excessive heat and embarrassment. I fell asleep in that state. I saw the Prophet (s.a.w.) who bestowed the best and delicious food made of rice, sugar, saffron and ghee. I took it and got satiated. Then he gave me cold water which I drank and quenched my thirst. When I woke-up, there was no hunger or thirst and hands were giving smell of saffron.”

[pp.6-7, *Durre Thamin* by Shah Waliullah]

Witness the achievements of Alliance and Unification that how nicely Shah *Sahib* made-up the ‘deficiency’ in stock of *Hadith*!

NARRATION OF THE RARE BOON

مَشْهَدٌ آخَرُ

(۳۲) مشهد - نور ارشادیت

رَأَيْتُ وَأَنَا الْهُوفُ بِأَلْبَيْتِ الْعَتِيقِ لِنَفْسِي نُورًا عَظِيمًا يَغْشَى الْأَقَالِيمَ وَيَبْهَرُ أَهْلَهَا
وَفَطَنْتُ أَنَّ الْقُطَيْبَةَ أَعْنَى الْأَرْشَادِيَّةِ إِنَّمَا يَصْغُرُ بِمِثْلِ هَذَا النُّورِ الَّذِي يَبْهَرُ وَيَغْلِبُ
وَلَا يَغْلِبُ وَإِنْ مِنْ شَيْءٍ إِلَّا يَأْتِي عَلَيْهِ وَلَا يُوقِي فَتَدَبَّرُ

The Last Vision

34. The Vision of the Light of Irshad: When I was circumgyrating the Holy *Ka'ba*, I saw a magnificent Light for myself which had enveloped the countries and illuminated their inhabitants. Ultimately I knew that *Qutubiyat* i.e. *Irshadiyat*⁶⁶ establishes from this very Light which is luminous and which is overcoming all and is not overcome by any and everything comes to it and it never goes to any.

[p.189, *Fayuzul Haramain* by Shah Waliullah, published by Muhammad Saeed & Sons, Karachi]

[The translation of *يَبْهَرُ أَهْلَهَا* has been made in the Urdu version as “illuminated their inhabitants” whereas the actual translation will be “transfixed their inhabitants”.]

It should be known to all that the position of “*Qutub-e-Irshad*” is that very high exalted position that even if life, wealth, in short everything is sacrificed in achieving it, that is less enough. Right this thing *Mujaddid Alfe Thani Sahib* has discoursed *in extenso* much before Shah Waliullah. Cast a glance over this relation and recognize the status of *Qutub-e-Irshad*:

CONFERMENT OF THE OFFICE OF QUTUB-E-IRSHAD BY THE PROPHET (s.a.w.) TO MUJADDID ALFE THANI

Having reached the position which is called the place of *Qutub* I was honored with the investiture of *Qutub-e-Irshad* from the Chief of the Church and the World (May blessings, mercies, benedictions, salutations be on him!) and I was elevated to that post.

⁶⁶ *Irshad* means to say, order, proclaim or issue something with authority. It is blended with *Qutub*, per mystics, in a new term *Qutub-e-Irshad*. According to them, this is the highest cadre in spiritual pivot. It is also used singularly as *Qutub*. Its noun is *Irshadiyat* or *Qutubiyyat*. Such all terms are concocted and fabricated.

[pp. 95. Urdu translation of Ahmed Sirhindi's book *Mubda-wa-M'uaad* {The Origin and the Resort} by S. Zavar Hussain Shah Naqshbandi Mujaddidi]

Thereafter, clarifying the importance of this office, *Mujaddid Sahib* wrote:

THE PIVOTAL POSITION OF *QUTUB-e-IRSHAD*

***Qutub-e-Irshad* and His General Beneficence:** *Qutub-e-Irshad*, who also happens to be the cumulative of excellences of Individuality, is found quite rarely. There appears hardly such jewel in centuries and ages when this sable world turns resplendent through the Light of his manifestation, and the Light of his *Irshad* and guidance encloses the whole world. Whosoever gets guidance, discernment, rectitude, faith and theology – right from the circumference of *Arsh* to the centre of globe – gets through his medium and gets benefited right from his Entity. And without his agency none can have access to this wealth. Just for example, his Light of Guidance encompassed the entire world like an endless ocean and as if this ocean is frozen and absolutely motionless. Whoever attracts towards this Saint and remains sincere, or this Saint himself attends to any such desirer, an aperture, so to say, gets opened in heart of that desirer during the course of attention by the Saint, and gets satiated via this aperture as much as the amount of attention and sincerity. Similarly the person who is attentive to the *Dhikr* of Almighty *Allah* and not towards that saint, but his indifference is not because of any denial but due to the reason that he does not recognize the Saint, he too gets the beneficence of such type but comparatively this beneficence is much more in the first form than in the second.

Denial of *Qutub-e-Irshad*: However, the person who is denier of that Saint or has some unpleasantness with that Saint he remains deprived of the Reality of rectitude and guidance, no matter how much he may remain committed with the said

attention and *Dhikr* of the Glorified and Almighty *Allah*, even without any intention of that Saint about not benefiting that man with his bounties nor giving any harm to him; his mere denial becomes the obstacle in the way of such beneficence. He will not have the Reality of guidance; whatever is had, is mere appearance of guidance. Without Reality, people gain hardly any from appearance only.

Sincerity with *Qutub-e-Irshad*: And the people who keep to sincerity and love with that Saint, whether they may be devoid of attention and *Dhikr* of *Allah* howso much, such persons also manage to have the Light of rectitude and guidance just on account of love with that Saint.

وَالسَّلَامُ عَلَىٰ مَنِ اتَّبَعَ الْهُدَىٰ

(Mercy be on those who follow the Right Path)

[pp.99-100-101, *Ibid.*]

For *Allah*'s sake tell who is *Qutub-e-Irshad* these days lest any profanity is committed in his honor and man may ruin his future losing everywhere? This is the position of *Qutub-e-Irshad*! Now it is incumbent and obligatory that every Muslim be alert every time.

In this one relation alone, Reality and appearance, overt and covert, attention and affection, gnosis & Intuition in short, piles of abstruse and turgid terms have been abounded.

SETTING OF SHAH WALIULLAH FREE FROM ACCOUNTABILITY OF HERE AND HEREAFTER BY *ALLAH*

وَأَعْطَانِي الْعِصْمَةَ مِنَ الْمَوَاحِظَةِ دُنْيَا وَآخِرَةً فَكُنَّ مَا تَجَرَّي عَلَىٰ مِنَ الشَّدَائِدِ فَإِنَّمَا هُوَ
مِنْ مُقْتَضِيَّاتِ الطَّبِيعَةِ لَا مِنْ بَابِ الْمَوَاحِظَةِ

Additionally I was bestowed with the exoneration from Accountability of the world and hereafter. So whatever the inflictions fell on me were due to requisitions of the nature and not because of Accountability.

[p.191. Fayuz-ul-Haramain by Shah Waliullah
published by Muhammad Saeed & Sons. Karachi]

It was not any exclusive treatment with Shah *Sahib*; in this very book Shah *Sahib* has written that “Allah had lifted responsibilities from my father and uncle also.” After narration of the dignity and greatness of Shah Waliullah *Sahib*, just have a jest too i.e *Ahle-Hadith*⁶⁷ people who feel pride by declaring themselves to be *Ghair Muqallid*⁶⁸ and claim Shah Waliullah *Sahib* to be their preceptor and homo-Cult i.e. co-religionist, however, they never study his books. Shah Waliullah *Sahib* writes that “When I attended the grave of the Prophet (s.a.w.) he exhorted me three things and I acted upon some of them against my temperament just considering it a worshipping act. The first thing was abstaining *Tasabbub*”⁶⁹, the third was about giving preference to Abu Bakar and Omer (r.a.) instead of Ali (r.a.), and the second was:

**THE ENJOINMENT BY THE PROPHET (s.a.w.) TO
SHAH WALIULLAH TO FOLLOW FOUR RELIGIONS AND
ORDERING HIM NOT TO COME OUT OF THEM AND HIS
ACCEPTANCE CONSIDERING IT A WORSHIPING ACT**

وَتَأْنِيهَا الْوَصَاةُ بِالتَّقْلِيدِ بِهَذِهِ الْمَذَاهِبِ الْأَرْبَعَةَ لَا أَخْرُجُ مِنْهَا وَالتَّوْفِيقُ مَا اسْتَطَعْتُ
وَجِبَلْتِي تَابِي التَّقْلِيدَ وَتَأَلَّفَ مِنْهُ رَأْسًا وَلَكِنْ شَيْءٌ طَلِبَ مِنِّي التَّعَبُّدُ بِهِ خِلَافَ نَفْسِي

⁶⁷ A sect of Islam which presumably follows *Hadiths*, whether authentic or otherwise; even gives preference to weak and unreliable Tradition over the Koran.

⁶⁸ Who does not follow any of four famous or other schools of thought in Islam and claim to be strictly adhering to the Koran and Hadith. The *Ahle Hadith* sect claims to be so.

⁶⁹ Resorting to have provisions for living, etc. Abstaining such thing is a mystic practice.

And the second thing was the exhortation about *Taqlid*⁷⁰ of these four religions and that I must not come out of them and should act in accordance with them as much as possible. And my instinct was disaffected with *Taqlid*. But a thing against my temperament was called for as worship. [p.187-188, *Ibid.*]

By telling the exhortation of the Prophet (s.a.w.), Shah Waliullah has wholly repudiated *Ahle Hadith* cult. Keep in mind this thing also that the order besides order of *Taqlid* given purportedly by the Prophet (s.a.w.) to Shah Waliullah ‘not to gather provisions and have any grief for his minor children behind him’ was not an absurd or causeless order because the Prophet (s.a.w.) himself had taken the responsibility of Shah *Sahib*’s children on his own head as is reported in the book “*Hikayat-e-Aulia*” compiled by *Hakimul Ummat* Ashraf Ali Thanvi *Sahib*. This book was written in 1348 AH upon incitement, inducement and insistence of Muhammad Zakaria *Sahib* and Mufti Muhammad Shafi *Sahib*. This thing has been mentioned in the introduction of this book. Extract of the story is before you:

Story No. 5: *Hazrat* Gangohi (r.a.) used to say that when Shah Waliullah suffered from his mortal malady he worried about minority of his children as an urge of human nature. At the same moments he saw that the Prophet (s.a.w.) arrived and said, “What you are anxious about? Your children are just like mine.” This relieved and satisfied him. *Maulana* (Gangohi) said that children of Shah *Sahib* became scholar and reached the high positions. How men of excellence they grew is manifest.

⁷⁰ Literal meaning is to give collar to necks of animals. In Islamic jurisprudence this term is used for following somebody without asking for reason. Strange enough that in presence of the clear and candid teachings of the Koran and *Hadith* a large number of people has contented with *Taqlid* of four cults exclusively which are well known as *Hanafi*, *Shafae*, *Malikee* and *Hambli* [there exists fifth cult also viz. *Jafri* which is followed by Shiites only and disregarded by *Sunni* school of thought] while Islam does not approve such schism. It calls for following the Prophet (s.a.w.) and not other personalities.

[As per writings of some reliable persons] {Reported with some addition by Moulvi Muhammad Nabih *Sahib* in “*Ashraf-ul-Tanbbih*”}

[p.28, *Hikayat-e-Aulia* (i.e. The Stories of Saints) by Ashraf Ali Thanvi]

Does there exist now any room for suspect and suspicion even in the narrative reported by *Hazrat Rasheed Ahmed Gangohi*?

It is the established principle that man comes into the world, passes some mornings and evenings, there comes change in days and nights and then gets one day the dark ditch of grave. What does happen there? What does pass on him? Everyone wants to know it. *Shah Sahib* has also taught its method and thus provided consolation to mind (lot of thanks to *Shah Sahib*!):

PRACTICAL METHOD OF EXPOSING GRAVE

بدانکہ ذکر برائے کشف قبور اول چوں در مقبره در آید دو گانه بروح آں بزرگوار ادا کند اگر سوره فتح یاد باشد در اول رکعت بخواند در دوم اخلاص والا نه در هر دور کعت پنج پنج بار اخلاص بخواند و بعدہ قبلہ را پشت داده بنشینند و یک بار آیت الکرسی و بعضے سورتها کہ در وقت زیارت می خوانند چنانچہ سوره ملک و غیر ذالک بعدہ قل گوید پس از فاتحه یازده بار سوره اخلاص بخواند و ختم کند و تکبیر بخواند و بعدہ هفت کرات طواف کند و در آن تکبیر بخواند و آغاز از راست بکند بعدہ طرف پایان رخساره نهد و بیاید نزدیک روئے میت بنشینند و گوید یارب بست و یک بار و بعدہ اول طرف آسمان گوید یا روح در دل ضرب کند یا روح الروح مادام کہ انشراح یابد ایں ذکر بکند انشاء اللہ تعالیٰ کشف قبور و کشف ارواح حاصل آید

Dhikr for Exposing Grave: Should know for exposure of grave the first thing, when reach the tomb, to offer two sets of prayer for the spirit of that saint; recite the Chapter *Fath* (48) in the first set, if remembered, and the Chapter *Akhlas* (112) in the second set, otherwise recite the Chapter *Akhlas* five times in each set, and sit down by turning back towards *Qibla*⁷¹ and recite once

⁷¹ The direction faced in prayer by Muslims where is situated Holy *K'aba*.

Ayat-ul-Kursi (2:225) and those other Chapters which are recited at the time of pilgrimage, such as *Mulk* (67) etc. Thereafter say *Qul* [i.e. say] and then recite once the First Chapter and thereafter *Akhlas* for eleven times and then complete it and call *Takbir*⁷².

Tavaf⁷³: Then circumambulate the grave seven times and during this course call *Takbir*. Begin from the right side (of the grave). Then put cheek on the foot side (of the grave) and sit down near face of the defunct and say *Ya Rab* (O Lord!) for twenty-one times. Thereafter raising face to sky say *Ya Rooh* (O spirit!) and emphatically hymn *Ya Rooh Ya Rooh* in mind. Keep on saying so until the manifestation is had. If *Allah* will, exposure of grave and manifestation of spirit will be got.

[pp.13-14, *Intibah-fi-Salasile Aulia* by Shah Waliullah Sahib]

Which can be more conspicuous proof than this regarding circumambulation of grave and putting cheek on the foot side of dead? This is the reason of the excellence of the practice prevalent today that graves are being circumambulated and their four sides are being kissed.

In the end I want to adduce before you an extract from *Hujjat-ullah-il-Baligha* which will bring in the proof that having died, the saints mingle with angels and like angels they also have revelation and they also do the job of world like what the angels do:

فكذلك الانسان قديكون في حياته الدينا مشغولا بشهوة الطعام والشراب والغلبة
وغيرها من مقتضيات الطبيعة والرسم لكنه قريب الماخذ من الملا السافل قوى
الانحذاب اليهم فاذا مات انقطعت العلاقات ورجع الى مزاجه فالحق بالملائكة و
صار منهم والهم كالها مهم وسع فيما يسعون فيه

⁷² Greatness of *Allah* in the words *Allah-o-Akbar* [*Allah* is the Greatest]. These words are uttered in prayers and during *Hajj*.

⁷³ Circumgyration, circumambulation, revolving round the *Ka'ba*. This is the part of *Hajj* and *Umrah* i.e. pilgrimage to *Ka'ba* and is a very blessed type of worship.

Just similar is the condition of man that during his mundane life he remains committed with satisfying his urges of eating, drinking lust and other like physical demands and other matters and business of life. But still he keeps close contact with temporal angels and has much inclination and attraction towards them. Therefore, when he gets died his all physical and worldly contacts and relations go disconnected and he returns to his real nature. And having mixed with angels he turns like them and theirs like manifestation occur to him also. And begins doing the jobs like those of angels (and thus becomes their close associate).

[p.74, *Hujjatullah-il-Baligha* by Shah Waliullah, published by Noor Muhammad, Karachi]

Shah *Sahib* thus pointed out that what grandeur the saints enjoy! Ordinary Muslims are mere shown, after death, their empire in paradise just in the morning and evening only and all; martyrs also eat and drink in their paradisial lives and walk about as well, but cannot come back to the world. But these “Allied Saints” do not sever their link with this world! And what to speak of severance, they become even closer than ever and assume the responsibilities of managing universal affairs like the angels. In testimony of this “befallen truth” the translator of *Hujjatullah-il-Baligha* has written in its marginal note that “so, when there took place a battle between Rome & Russia on the fort of Spostole, too many saintly people saw at the time of *Tahajjud* that the Prophet (s.a.w.) and *Sahaba* (r.a.) were shooting arrows from the Prophet’s Mosque in Medina. Accordingly the Muslim armies came victorious in the morning the same day. [*Ibid.*]

This is that Family whose each and every member shines like sun and moon through leaves of history. The knowledge of the Koran and *Hadith* reached Indo-Pak Sub-continent under their auspices [presumptively]. And reached how nicely! But this task was also undertaken by Exegetists and Traditionalists. One thing which Exegetist and Traditionalists could not do and for which the *Ummah*

is highly “indebted” to this Family is right this affirmation of Triple Alliance and the provision of evidences and information about the “Compound Entities” and “Common Values” brought-forth there under. Whichever the religion is found today, anywhere in the Sub-continent, its terminus converges to this very family. *Ahle Hadith* believe him to be their leader, and Bareilvi⁷⁴ and Deobandi⁷⁵ feel pride in reckoning themselves among servants of this family.

Mind does not want to wind-up their narration but this is the constraint that there remains account of Abdul Haq *Mohaddith* Dehalvi and Khawajgan⁷⁶ of Chisht to be narrated as yet. But before going ahead it seems appropriate to declare openly that how famous and renowned these saintly figures may be, they have done, with respect to the Koran and *Hadith*, tremendous injustice with the True Religion. In lieu of the Koranic Monotheism they adopted “The *Sabae* Alliance” and under the guidance of way-marks of this very philosophy they advanced on and on until they themselves went away with them a world from it! It is not confined to this clan only rather whoever clan - nay any individual who trod this path of *Tariqat*, eventually respite on just reaching the destination of this “Alliance” instead of Monotheism; the lust of divine-hood, in lieu of servitude, all along kept him maniac every moment; and this metaphoric tongue (i.e. the self-evident affairs) kept-on humming every while this very couplet of Hussain bin Mansoor Hallaj that:

كفرت بدين الله والكفر واجب لدي وعند المسلمين قبح

*I denied the religion of Allah and incumbent was deniability
Upon me; and to other Muslims it amounts detestability*

⁷⁴ A sect of Islam that is in profession and practice of many polytheistic and heretic beliefs and actions.

⁷⁵ Another similar such strayed sect of Islam.

⁷⁶ (sing. *Khawaja*) Literal meaning is Lord, Mate; a title of respect prefixed with names of the mystic mentors of *Chishti* line and also the other lineages.

The fact is that the Real Religion did not ever come in the Indo-Pak Sub-continent; the traces of the religion which Muhammad bin Qasim (r.a.) had brought here with him, vanished so soon. In place of the believers of monotheism, the followers of *Tariqat*, who professed the belief of “Alliance” with the Person of *Allah*, presented in this country the religion of the Koran and *Hadith* in their own colour. And through some phenomena of outward righteousness and piety camouflaged their religion in such a way that a world got doped of their snares. Then monasteries were built, meetings of *Ha Hoo*⁷⁷ were convened, graves were heightened, tombs came into being and there made an uproar of *Urs* and fairs; prostrations of honour in foreheads and oblations in brows began agitating; sayings, epistles and narratives (of mystics) took place of the Koran and *Hadith*; having unified with *Allah* “His Eminence” ascended the Throne of Divinity and left behind him a Divine seat and the heritage of godhood till the Doomsday. Then, at last, shattered the magnificence of Islam; threads of torn shrouds of chastity were scattered into the air [i.e. honour was deflowered]; the earth sucked the warm blood of children and became red [i.e. a mass killing took place]; smoke raised from towns and farms were set on ablaze [i.e. great devastation was caused]; *Sabae* miscreants burst into laughter enjoying their definite success; and at last the glittering face of Islam faded on its defeat and victory of this Allied Religion.

World extols the Jewish mind of the present time that he did away with even the axioms and principles of science and proved with his simple formula the centuries long belief of scientists to be wrong that “Matter is Imperishable” and that “Matter will anyhow remain matter and it may change into energy it is impossible”. That German

⁷⁷ Rapturous cries raised by mystics under ecstasy or so. Also a mystic form of remembering *Allah* which, however, was not taught by the Prophet (s.a.w.) and practiced by his Companion.

Jew (Einstein) testified that having perished matter could convert into energy and the earlier notion that “scientifically annihilation of matter is not possible, hence destruction of the universe and happening of the Doomsday also is impracticable” became absurd. And thus happening of the Doomsday came under the precincts of “Possibilities” with regard to science also. In the beginning, this was hesitated to believe but when the two cities of Japan, having been wiped out (from the globe), deposed his truthfulness, the world was left with no remedy and excuse except to accept it.

How simple was the equation of that German Jewish scientist i.e. $E = M.C$ [the special Theory of Relativity by Prof. Albert Einstein] {whereas: E = Energy, M = Mass, C = Velocity of light}

But fie upon this world that it did not value that Yemenite Jew of thirteen hundred years ago [i.e. Abdullah bin Saba – the originator of mysticism in Islam] who, with his even more simple equation, destroyed not two cities but two worlds [i.e. Here and Hereafter], and to combating the Koran and *Hadith* laid foundation of such an “Allied Religion” which blocked the way of the Koran and *Hadith* after gaining full mastery and success in a short period. That simplest equation was: $D = P.A^3$
[namely D =Divinity, P =Perfect Preceptor and A^3 =Triple Alliance]

Then through this universal formula Magnificent and Eminent Entities came into being whose fame is in air all around. They underwent dual sufferings: sometime they bore headache of divine hood and sometime endured heart pain of servitude.

If the history of these Grand Entities is glanced thorough this will appear that:

1st Century Al-Hijra : Empty of such persons

2 nd CAH	:	Ibrahim bin Adhem (died in 162 AH) Rabia Basri (185 AH)
3 rd CAH	:	Maroof Karkhi (206 AH), Dhun-Noon Misri (245 AH), Sirri Saqti Baghdadi (259 AH), Bayazid Bustami (261 AH) Abu Abdullah Tirmidhi (285 AH) Junaid Baghdadi (298 AH)
4 th CAH	:	Abu Bakar Shibli (334 AH)
5 th CAH	:	Ali Hajveri, {popularly known as <i>Data Ganj Bakhsh</i> of Lahore} (465 AH) Abu Ismail Harvi (481 AH)
6 th CAH	:	Imam Ghazali (505 AH), Abdul Qadir Jilani (561 AH) Ahmed Rifae (578 AH)
7 th CAH	:	Khawaja Moinuddin Chishti Ajmeri (633 AH) Khawaja Qutubuddin Bakhtiar Kaki (634 AH) Sheikh Akbar Muhammad Ibne Arabi (638 AH) Khawaja Fariduddin Ganj Shakkar (670 AH) <i>Maulana</i> Jalaluddin Roomi (672 AH)
8 th CAH	:	Khawaja Nizamuddin Aulia (725 AH) Ameer Hassan bin Ala Sanjari alias Khawaja Hassan Dehalvi (736 AH)
9 th CAH	:	Shah Madar (850 AH) Shah Mina Lakhnavi (870 AH)
10 th CAH	:	Khawaja Baqi Billah (1012 AH)
11 th CAH	:	Mujaddid Alfe Thani Ahmed Sirhindi (1034 AH) Abdul Haq Mohaddith Dehalvi (1052 AH)

12 th CAH	:	Shah Abdur Rahim (113 AH) Shah Abur Raza Muhammad (1100 AH) Shah Waliullah (1176 AH)
13 th CAH	:	Shah Abdul Aziz (1239 AH) Shah Ismail Shaheed (1246 AH) Syed Ahmed Shaheed (1246 AH) Abdullah Ghaznavi (1298 AH)
14 th CAH (& also the on-going 15 th CAH)	:	Servants of the Family of Shah Waliullah viz. followers of Deoband, Bareli and Ahle <i>Hadith</i> Schools

These all above-mentioned persons are the standard bearers of this Allied Religion. And the religion which is found these days in world with the title of Islam –a religion totally different and wholly distinct - nay antagonistic to the religion of the Koran and *Hadith* – the religion of Theomania instead of the religion of servitude - is the invention of these very persons.

May be that one may causelessly get enraged on this deposition of truth, so it is submitted in his honour that rage and regret are emotional and passional conditions and on their account it does not suit to any sane person to stick label of antidote on poison by denying the truth.

The other attack that can be inflicted against this expression of truth is the taunt that “Oh! You alone have been brought-forth the only such savant of the time during these fourteen hundred years who wants to expel with a single motion of pen the brightest chapter of the past from the book of life.” In this connection it will then have to submit in their honour that *Allah* forbid! I’m a mere *Muqtadi* (follower) not an *Imam* (Leader). *Imams* are those people against

whom none has the courage of even moving the tongue. Listen! Who was Yahya bin Saeed Qittan (120 to 198 AH)? He had seen just first stance of this new religion and turning tremulous with its frightful consequences began raising the alarm “Beware! Beware!” Look it:

قال محمد بن يحيى بن سعيد القطان عن أبيه قال لم نرا لصالحين في شيء أكذب منهم في الحديث قال ابن أبي عتاب فلقيت انا محمد بن يحيى بن سعيد القطان فسألته عنه فقال عن أبيه لم تراهم الخير في شيء أكذب منهم في الحديث قال مسلم يقول يجرى الكذب على لسانهم ولا يتعمدون الكذب

(مقدمة صحيح مسلم: صفحہ ۱۳۴، طبع مصری)

Muhammad bin Yahya bin Saeed Al-Qittan says that his father Yahya told that they did not see in the matter of reporting Traditions more liar than *Swaleheen* (mystic hermits were then used to be called *Swaleheen* and *Ahle Khair* i.e. pious and virtuous as they pretended to be). Ibne Abi Atab says, “I then met Muhammad bin Yahya and asked him for verification of the thing which was communicated to me. He confirmed: Yes. My father used to say that I won’t find anybody more lying in respect of Traditions than *Ahle Khair* (i.e. mystics). ” (Imam Muslim says that) Lie flow spontaneously on their tongues although they may have no such intention. [Exordium of Sahih Muslim, pp.13,14, Egypt]

After him, Imam Muslim (204-261 AH), following him, warned and cautioned the world from it and stuck a hard blow at the very root of this new religion. But its invitation was so much gorgeously alluring and blandishment so enchanting that all force fell flat. This was Imam Muslim’s saying that connecting link of this religion with the Prophet (s.a.w.) from Hassan Basri (r.a.) by the agency of Abu Bakar and Ali (r.a.) was an outright false thing. He clarified this matter in the dignified manner of Traditionalists:

حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ قَالَ حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ أَخْبَرَنَا هَمَّامٌ قَالَ دَخَلَ أَبُو دَاوُدَ الْأَعْمَى عَلَى قَتَادَةَ فَلَمَّا قَامَ قَالُوا إِنَّ هَذَا يَزْعُمُ أَنَّهُ لَقِيَ

ثَمَانِيَةَ عَشَرَ بَدْرِيًّا فَقَالَ قَتَادَةُ هَذَا كَانَ سَائِلًا قَبْلَ الْجَارِفِ لَا يُعْرَضُ فِي شَيْءٍ مِّنْ هَذَا وَلَا يَتَكَلَّمُ فِيهِ وَاللَّهِ مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيِّ مُشَافِهَةً وَلَا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيِّ مُشَافِهَةً إِلَّا عَنْ سَعْدِ بْنِ مَالِكٍ (ايضاً:صفحه ٨)

Imam Muslim says: Hassan bin Halvani related to me, he was informed by Yazid bin Haroon that ‘Hummam narrated to us that Abu Dawood A'ma [blind] came to the gathering of Qatadah [Tabace]. When he rose and took leave the fellow audience said that he was claimant of meeting eighteen *Badri Sahaba*⁷⁸.’ Qatadah (r.a.) said, ‘What? He jus used to beg prior to plague of *Jarif* and had no interest in learnings. Nor he would ever talk about knowledge. How he could meet *Badri Sahaba*? Even Saeed bin Musayab and Hassan Basri [who were older than Abu Dawood Ama] reported to us *Hadith* by listening from only one *Badri Sahabi* viz. Sad bin Malik {i.e. S'ad bin Abi Waqas (r.a.)} and not from any other’. [p.17, *Ibid.*]

Qatadah (r.a.) thus brought-out that having had no audio-link with them, Hassan Basri (r.a.) did not hear anything from Abu Bakar (r.a.) or Ali (r.a.) [who were also *Badri Sahaba*] and adjoining by mystics, afterwards, their religion of *Tasavvuf* from him with the Prophet (s.a.w.) through mediation of Abu Bakar (r.a.) and Ali (r.a.) is absolutely wrong, totally false and wholly bad.

The attack was mortal but this [religion] was so tough and die hard that *Allah* may save us! At last when, so to say, this tulip-cheeked, blandishing blonde beauty of exquisite degree came of youthful age and got ripe, an ascetic austere named *Ibne Taimiyah*⁷⁹ (661-728 AH) took up the gauntlet all alone and gallantly defied its

⁷⁸ Those companions of the Prophet (s.a.w.) who took part with him in the very first battle of Islam i.e. *Ghazva-e-Badar*. As this was fought in very critical condition and proved to be decisive, its Muslim participants were held very blessed persons.

⁷⁹ For knowing detailed account of credo of *Ibne Taimiyah*, second part of this book may please be gone through.

supremacy. Many stances were charged, strokes were aimed, attacks were made and it appeared as if that full moon of bright rainy night was about to eclipse just then or so. But alas! All of a sudden there shot a fateful arrow [to him] and the battle ended in fiasco. Eversince that day no valiant could dare square eyes with this nymph.

After this historical narrative it is behoven to return to the achievements of those persons with whose description pages of our history are coloured. Shah Waliullah *Sahib*, who is considered in this Sub-continent a versatile person, said that:

The writer (Shah Waliullah) says that ‘it had been the spiritual custom of our predecessors that they bore affinity with the *Chishtia* lineage in every century, and mostly every outgoer gave the tiding of the incomer, and this practice remained going on as such’. [p.37. *Infas-ul-Arifteen* (Urdu Translation)]

Right this is, therefore, appropriate, as per statement of Shah *Sahib*, that we should now begin narrating the excellence of ‘Their Eminences of Chishtia’. The succession of this mystic line in the land of India beginning from Khawaja Moinuddin Chishti Sanjari Ajmeri concluded to Khawaja Nizamuddin Aulia with such lofty splendour that it is difficult to find its match. First of all put-in before you the first narrative of the book “*Anis-ul-Arvah*”, compiled by Khawaja Moinuddin Chishti Ajmeri in which he has related proceedings of his first meeting with his *Pir* Khawaja Othman Harooni:

THE MENTION OF KHAWAJA OTHMAN HARRONI THROUGH WRITING OF KHAWAJA MOINUDDIN CHISHTI AJMERI

(1) Sayings of *Hazrat* Khawaja Othman Harooni (r.a.) entitled “*Anis-ul-Arvah*” compiled by Khawaja Moinuddin Chishti Ajmeri (r.a.)

In the name of Allah, the Beneficent, the Merciful

All the praise is of *Allah*, and the salvation is for those who fear Him, and Mercy be on the Prophet Muhammad, his

followers and all his companions. O dear! May *Allah* make you fortunate that these are those news, informations and traditions of apostles, and mysteries and divine lights of saints, which were gathered from the holy sayings and blessed meetings with the lord of worshippers and high exalted most righteous and virtuous *Hazrat* Sheikh Moazzam Khawaja Othman Harooni (*Allah* accorded him and his parents absolution), and which have been compiled in this booklet entitled “*Anis-ul-Arvah*”. Praise be to *Allah*, the Lord of all worlds.

When the pray maker of Muslims, the *calender*, the humble and the most mean slave Moinuddin Hassan Sanjari got the wealth of kissing feet of *Hazrat* Khawaja Othman Harooni (May *Allah* fill his tomb with divine light!) in the mosque of *Hazrat* Khawaja Junaid Baghdadi (r.a.) in Baghdad other eminent (*Mashaikh*) were also present in his court. Right at the very moment when this *calender* put his head on the floor for kissing his feet *Hazrat* asked me to offer two sets of *Nafil*. I attended his court again after two *Nafil* in obedience to the order of His Eminence. He asked me to sit down against *Qibla* direction. I sat so. Then he said to recite the Chapter *Baqra* (2). When I completed recitation it as ordered to say *Darood* and *Subhan Allah* [*Allah* is Glorified] twenty one times each. When I finished it *Hazrat* stood-up at that time and raised his face toward sky and holding my hand said, “Come on. I may carry you to *Allah* and make you *Allah*-reaching.” Therefore taking scissor in his holy hand, *Hazrat* moved it on my head and took me into his servitude and then put four cornered cap on the head of this devotee, conferred honour, invested a special rug and asked to sit down. Then said, “There is one day and night long exercise in our mystic line. Go and commit to *Dhikr* today and tonight.” So in accordance with the edict of His Eminence – The Whole Divine Light – this *calender* remained occupied one full day and night in *Dhikr* and worship. When I waited upon Khawaja (May *Allah* fill his grave with divine light!) the order

day he asked me to sit down and recite the Koranic Chapter *Akhlās* a thousands times. When I finished it he asked me to see skyward. I did see. He asked me, "How far do you see now?" I said that upto the Highest *Arsh*. Then he asked me to see towards the earth. When I did see he asked, "How far do you see now?" I said that upto the nethermost region. Then he asked me to recite the chapter *Akhlās* a thousand times more. When I did so he asked me to see upward again. I did see. He asked me, "How far do you see now?" I said that upto the Divine Veil. Then asked me to shut my eyes. I complied with. Then asked to open. When I opened my eyes two fingers of his holy hand came to look. He asked me as to what did I see between them. I said that it appeared eighteen thousand worlds. When I said so he told, "Go. Your job got completed now." There was a brick fixed before his Eminence. He asked me to pull it out. When I did so there was lying some money thereunder. He asked me to have it and give alms to mendicants. When I came back freeing myself from alms giving he asked me to pass some days into his service. I said, "I'm your obedient. I'll comply with whatever you do order." Thereafter *Hazrat* Khawaja Othman Harooni (May *Allah* fill his grave with divine light!) intended to set-out for pilgrimage to *Ka'ba*. This was the first journey in which this prayer maker also rode along with His Eminence. In short we passed by a town *enroute*. There we came across the band of some selected close intimates of *Allah* who were not within themselves. We lived with them for a short while but yet they had not come into the state of *Suhur*⁸⁰. Then we reached Holy *Ka'ba* (May *Allah* enhance its honour and esteem). There too His Eminence, holding my hand, handed me over to *Allah* and prayed in favour of this *calender* by standing under *Meezab-e-*

⁸⁰ A self invented term of mysticism which means the condition in which a mystic happens to be in full senses. In other words it is a human form. Its opposite is *Sukur* literal meaning of which is intoxication and mystically it stands for that special condition when one goes to the peak of ecstasy and becomes out of senses. In other words he becomes inebriate by drinking "divine wine".

Rehmat namely the spout of *Ka'ba*. At that moment there came the Vox of Unseen, “We accepted Moinuddin.” Thence we started for paying pilgrimage to the *Roza*⁸¹ of the Prophet (s.a.w.) in *Medina Munawwarah*. When we got the honour of sight of *Roza-e-Anwar Hazrat Khawaja* said to me, “Now you are in attendance of The Most Holy Honour [i.e. the Prophet (s.a.w.)], greet *Salam*.” I greeted *Salam*. A voice came from *Roza-e-Anwar*, “*Walaikumus Salaam Aey Qutub-e-Mashaikh-e-Bahr-o-Ber*” [And blessing be on you also O *Qutab* of *Mashaikh* of land and water!] No sooner such voice rose *Hazrat Khawaja* (May *Allah* fill his grave with divine light!) than said, “So your job got completed now”. Then we arrived at *Badakhshan*.

[pp.4-6, *Anis-ul-Arwah* i.e. sayings of Khawaja Othman Harooni, compiled by Khawaja Moinuddin Chishti Ajmeri, translated by Ghulam Ahmed Baryan]

Oh! What not did happen in the very first meeting and the very first attention:

کونئی اندازہ کر سکتا ہے اس کے زور بازو کا

“Can any one evaluate power of his arm!”

The kissing of feet; the putting of head on the earth before His Eminence; the *Darood* and *Wazaif*⁸² and eventually carrying to *Allah* in the first sitting, is it an easy job? Take account of the practice of taking into his servitude by *Hazrat Othman Harooni* through moving scissor on *Khawaja Moinuddin Chishti's* head just like the avowal of *Allah's* servitude by moving scissor on head on the occasion oh *Hajj*; then putting of four cornered cap on head i.e. four abandonment will

⁸¹ *Roza* means garden. Mystic people call tombs, shrines and graves of holy peoples as *Roza* i.e. a garden of paradise where the engraved is living in luxury. Sometimes it is suffixed with *Aqdas* or *Muttahira* i.e. the purified or purifying garden and sometimes with *Anwar* or *Munawar* i.e. the resplendent or light emitting garden. It is an irony that the Prophet (s.a.w.) prohibited from any construction over grave and even from metalling it but his own grave was not spared from erecting tombs and domes what to speak of the others!

⁸² (sing. *Wazifa*) Literal meaning is work, task, job or any assigned practice. As a prevalent religious practice it stands for incantational recitation of a verse or chapter of the Koran or mere invoking any of *Allah's* names incessantly on rosary beads or without it.

have to adopt namely abandonment from: (1) the world, (2) the world Hereafter, (3) eating and sleeping, and (4) self-desire; then exercise of one day and night and the consequent excellence that each and every thing upto the Highest *Arsh* upward and the nether-most region downward began coming to sight; after further exercise it extended to the Divine Veil and then to eighteen thousand worlds between two fingers..... oh! Wonderful! Then ultimately the job got completed, but the perfection was yet to achieve hence the journey of Makkah and Medinah; and meeting *enroute* those intimates who had not yet come into *Suhuv* (sense) from *Sukur* (intoxication); and then the Divine voice in Holy *Ka'ba* that “We accepted Moinuddin”; but there still remained due the last acceptance, hence reaching the *Roza* of the Prophet (s.a.w.) in Medinah and saying *Assalaam-o-Alaikum* (May blessing be on you!) and coming the *Vox* from *Roza* of the Prophet (s.a.w.) that “And blessings be on you also O *Qutub* of *Mashaikh* of land and water!” and completion of the job then. After perusing this full narrative the following verse extemporely came on the tongue tip that perhaps *Hazrat*:

خدا کے ساتھ کھیلے ہوئے ہیں

“Appears to have played with the Allah!”

NARRATION OF KHAWAJA MOINUDDIN CHISHTI AJMERI by the pen of Khawaja Bakhtiar Kaki in the book *Daleel-ul-Arifeen*

Two and half continuous pages of Khawaja Bakhtiar Kaki’s written book “*Daleel-ul-Arifeen*” are brought-out hereunder wherein are the saying of Khawaja Moinuddin Chishti Ajmeri. Go through and give due appreciation of omnipotence:

Thereafter Khawaja (May *Allah* perpetuate his piety!) brought tears into his eyes and said, “When the believers and true saints and *Mashaikh-e-Tariqat* and affirmers of ‘truth’ will

be raised from their graves on the Day of Resurrection and their *Kumli* [coarse wraps] will be lying on their shoulders, there will be hanging a hundred thousand fibres from each *Kumli* and swinging wherewith will raise disciples and descendants of these saints. When all the mankind will finish resurrection *Allah* Almighty at that time will bestow on those saints such a might that they will at once reach near the bridge of *Sirat*⁸³, and they and their disciples will pass across thirty thousand years' long way of dooms [in a jiffy] and will find themselves standing on the gate of paradise. They will confront with not any trouble even a trivial one." When Khawaja completed these notes he got occupied in recitation of the Koran and all the people and this *calender* took leave of him accordingly. Thanks *Allah* for this [i.e. on such valuable discourse].

THE SIXTH SITTING: The wealth of kissing feet was achieved on Thursday. Sheikh Burhanuddin Chishti and Sheikh Muhammad Safahani and also other *Darvesh*⁸⁴ were present with Khawaja (r.a.) in the Jamia Mosque of Baghdad. There came to talk the topic of Divine Power. He said that "*Allah* Almighty has created all things in all worlds with His Power and knowledge. If man may ponder over their reality he will immediately turn disturbed, flurried, insane and lastly lunatic." Thereafter he said, "Once the Prophet (s.a.w.) wished to see the Men of Cave. The edict came that '*We have ordained that you could not see them in this world. You may see them Hereafter. Well! If you may desire I make them enter your religion.*' Then he asked his companions to take his *Kumli* and cast it into the cave of the 'Men of Cave'. The companions of the Prophet (s.a.w.) went there and greeted *Salam*. *Allah* Almighty enlived them and they reciprocated the salutation. Then the companions of the

⁸³ An extremely narrow bridge *en route* the paradise.

⁸⁴ The man who has adopted mystic cult and forsaken lay life. Per mystic it is a saintly figure but actually is mendicant. Its noun i.e. the state of being *Darvesh* is *Darveshi*.

Prophet (s.a.w.) offered to them the religion of Muhammad (s.a.w.) which they embraced.” Then Khawaja told, “Which thing is there that is not under control of *Allah*? Hence man should not be a little negligent in His commands for there happens only that what does He want.” On this point Khawaja brought tears in his eyes and said, “Once I was in attendance of *Hazrat Khawaja Othman Harooni* (r.a.) and a group of *Darvesh* was sitting there. There was being mentioned the narrative of exercises, trials and ordeals of earlier mystics and their advantages. In the meanwhile a very weak, lean and decrepit man came in propping a long stick and greeted *Salam*. Khawaja (r.a.) answered it and rose from his seat and very gladly made that man sit beside him. The old man began saying, ‘these are thirty years today that my son is departed from me. He has gone somewhere. No information about his life or death is had. In grief and pain of his separation I have reached this condition I have come to *Your Eminence* to crave for praying with *Fateha* and *Akhlas* for his arrival, health and safety.’ When Khawaja Othman Harooni heard this he leaned his head into meditation. A while after he raised his head and asked the audience to recite *Fateha* and *Akhlas* for the missing son of that old man. When he and all the *Darvesh* completed recitation he asked the old man. ‘Go and bring your son to us in a moment.’ As soon as he listened to this he bowed his head before Khawaja and went back. He was still in the way that somebody held his hand and said, ‘Be congratulated. Your son has returned.’ He went to the home most happily and met his son. Eyesight of that old man had become very weak but just seeing his son it brightened. He returned immediately with his son to Khawaja and made his son kiss the feet. Khawaja (r.a.) called him to come in front and asked as to where he was. He told, ‘I was on board a boat in the sea. The owner of the boat had fastened me with chains. Today I was sitting at that very place, there appeared a *Darvesh* in your simile rather he was just you, and broke down my fetters and grasping my neck made me stand against him and ordered me to put my feet on his

and shut my eyes. I did as the *Darvesh* bade. After a short while he asked me to open my eyes. No sooner I opened my eyes than I found myself at the door of my house.’ He had told just that and wanted to tell something more then the Chief of Islam [i.e. Khawaja Othman Harooni] pressing finger under teeth forbade him to go-on. Hearing this the old man rose from his seat and putting his head on Khawaja’s feet said, ‘Thanks *Allah*! There still remain divine people of such power but keep themselves concealed.’ *Hazrat* said, “This all is the Power of Almighty God.”

[pp.81-83, *Daleel-ul-Arifeen* i.e. Sayings of Khawaja Moinuddin Chishti Ajmeri, compiled by Khawaja Qutubuddin Bakhtiar Kaki, translated by Ghulam Ahmed Baryan, published by Mujtabee, Delhi, 1916 AC]

Now is before you the performance of the *Kumli* that how it will help transcendently through its fibers and that disciples and descendants of saints will be swinging therewith and right in this condition they will cross in a trice thirty thousand years long way that is the passage of the *Bridge of Sirat*, and will stand at the door of paradise! Sometimes it comes in mind that what the beggar sings in street that:

سچي ہے دونوں عالم میں دہائی، کملي والے کی..... خدا خود کملي والے کا، خدائی کملي والے کی

There's rife for the man in Kumli (s.a.w.)

An uproar Herein and the Hereafter, because

The Providence Himself is for the man in Kumli (s.a.w.)

And also the Divinity is for the man in Kumli (s.a.w.)

though it may not be true with regard to the fact yet, anyhow, there exists ‘something’ in *Kumli*!

As regards the narrative of the Men of Cave, here too works necromancy of this very *Kumli*. By reporting this magnificent event of the Islamic History, Khawaja Moinuddin Chishti testified that though *Sahaba, Tabaeen, Taba Tabaeen* and *Imams* of *Hadith* most diligently endeavoured for collection of *Hadith* yet there still existed some “rare” *rivayats* which escaped reaching their ears! The same tale tells

Khawaja Nizamuddin Aulia also but here it has some addition too and disclosed names of the *Sahaba* as well whom air had carried to the Cave through flight. Peruse it:

Then the Power of *Allah* Almighty (may high be His name!) was talked about. In this regard His Eminence related this narrative that once upon a time the Prophet (s.a.w.) wished to see the Men of Cave. The divine order came, “We have enjoined that you will not see them in the world and shall, of course, meet them on the Day of Resurrection. If you desire, we bring them under your religion.” Thereafter the Prophet (s.a.w.) brought a rug and asked four men to hold one of its corners each. Among those four one was Abu Bakar Siddique (r.a.); the others were Omer (r.a.), Ali bin Abi Talib (r.a.) and Abu Zar Ghiffari (r.a.). Then the Prophet (s.a.w.) summoned that wind whom *Hazrat* Solomon (a.s.) had ordered to do gigantic works. It presented itself. The Prophet (s.a.w.) then asked that wind to take-off that rug along with the four *Sahaba* and alight them by the entrance of the cave of the Men of Cave. The wind flew away that rug along with those four *Sahaba* and landed them at the entrance of that Cave. *Sahaba* greeted *Salam* just from outside; Almighty animated them by then and they answered the salutation. Thereafter *Sahaba* put in the credo of the Prophet (s.a.w.) before them which they accepted. Praise be to *Allah*, the Lord of all universes. Having related this story *Hazrat* Khawaja (may *Allah* mention him goodly!) said, “Which thing is there that is not within precincts of *Allah*’s Power?”

[pp-209,210, *Favaid-ul-Fuad* i.e Sayings of Khawaja Nizamuddin Aulia, translated into Urdu by Prof. M. Sarwar, published by Auqaf Department, Government of Punjab, Lahore]

Did you see? Khawaja Nizamuddin Aulia *Sahib* also seconded the story told by Khawaja Moinuddin Chishti *Sahib*. And even with some detail. Thereafter take into account the story of missing son. How superbly Khawaja Othman Harooni – *Pir* of Khawaja Moinuddin

Chishti Ajmeri - dealt with the situation! Namely: the meditation; *Fateha*, *Akhlas* and then saying “Go and bring to us in a moment your thirty years missing son”; the distance got covered in a jiffy and there returned the son as well and the matter of *Kun-fa-Yakun* [be and it is] also reached its completion. *Allah* be Glorified!

If Moinuddin Chishti Ajmeri related this entire thing in eighth century AH, *Hazrat* Ali Hajveri – writer of “*Kashful Mahjoob*” has already narrated the event of *Tae-ul-Arz* [folding of earth] much before him in the fifth century AH in the following manner:

Hazrat Abu Bakar Viraq reports from [Muhammad bin Ali] Trimidhi (r.a.) that: One day *Hazrat* Muhammad bin Ali (r.a.) told me, ‘O Abu Bakar Viraq! We will carry you to somewhere’. So I went along *Hazrat* Muhammad bin Ali. I had gone a little far that a forest came to look which was too dense and hard to traverse and wherein was lying a golden throne and a spring was spurting under a green tree; and saw a saint who was sitting on that throne in a very nice dress.

When *Hazrat* Muhammad bin Ali reached near him the saint rose and made him sit on the throne beside him. A short while after people began coming from all directions. Ultimately forty men gathered there. Then the person who was gracing the golden throne signed towards the sky. Abruptly there came some eatables. All of us took them. Then *Hazrat* Muhammad bin Ali Tirmidhi (r.a.) asked from him some question to which he replied quite extensively but I could not make-out their conversation at all. Thereafter all of them sought permission and took leave. I was also ordered that ‘You also may go. Now you have become devout and fortunate’. When after sometime we returned from Tirmidh I asked *Hazrat* Muhammad bin Ali Tirmidhi (r.a.) as to which place was that and who was the man sitting on the throne. He said that the place was *Teea Bani Israil* [an Israelite place] and the saint was Qutub Madar.

I submitted, ‘Your Eminence! How did we reach from Tirmidh to the forest of Bani Israil in such a short span of time?’ He said, ‘Abu Bakar! You needed just to reach there and must have no business with enquiries. That was the sign of *Suhuv* and not that of *Sukur*.’

Moreover, *Hazrat* Junaid Baghdadi, *Hazrat* Abul Abbas Siaree, *Hazrat* Abu Bakar Wasiti and *Hazrat* Muahammad bin Ali Tirmidhi all are unanimously agreed on this that *Karamat* happens in *Suhuv* & *Tamkeen* [i.e. senses and dignity] and not in *Sukur*. And these all persons are men of their own mystic lines.

And this is on such account that *Aulia Allah* happen to be planners of countries, well acquaint of world affairs and guardian of all the universe, and world administration lies in their hands, every kind of management and control of things depends upon them, and that they enjoy full power of *Tasarruf* in universal matters. So their opinion should be preferred to all proposals, and in comparison to the hearts of all mankind their hearts must be the kindest because they are God-accessing people. There appears in beginning some fickleness and inebriation in ecstasy. And whom their rapture comes of age, the same fickleness changes into maturity and dignity.

[pp-409-411, *Kalamul Manghoob*, translation of *Kashful Mahjoob* of Ali Hajveri who is known as *Data Ganj Bakhsh Lahori*]

Remember that *Karamaat* of *Aulia Allah* occur in the state of *Suhuv* and not under *Sukur*, and then see through the excellence of *Aulia Allah* that “the administration of universe lies in their hands.” In whose hand may be the administration of universe, what does matter for him the limit of time and space! *Allah* may keep you happy! This “Allied Mythology” is that mythology which has no match.

DISCOVERY OF SOME FACTS ABOUT GEOGRAPHICAL SCIENCE AND THEIR EYE-OBSERVATION

After the historical events of the Men of Cave, listen to the discoveries about the geographical condition of the Mount Caucasus. Khawaja Moinuddin Chishti said that “My Pir Khawaja Othman Harooni

Said thereafter that the Mount Caucasus is mounted on the head of a cow. The length of that cow is equivalent to thirty thousand years long way. That cow is praising *Allah* Almighty by standing. Its head is in the east and tail in the west. Thereafter, Sheikh Othman Harooni said on solemn oath that “right the day and moment when I heard this story from the holy tongue of *Hazrat* Sheikh Maudood Chishti (r.a.), Sheikh bent down his head for meditation. Another *Darvesh* was also in his attendance at that time. He also went into meditation. Suddenly they both vanished just from within their *Khirqas*. Then they came back to this world after a while. The *Darvesh* swearingly said, ‘I and Sheikh Maudood Chishti both were near the Mount Caucasus and the forty worlds, as informed by Khawaja, which were hidden being Unseen, were thoroughly inspected by us, and not a difference of hair breadth was found. The cause behind this apocalypse was that when Sheikh Maudood Chishti was telling that tale there had arisen a doubt in my mind. When it got revealed on Sheikh then he removed it through that apocalypse.’ Then *Hazrat* Sheikhul Islam [The Chief of Islam] Khawaja Moinul Haque-wad-Din [the helper of the Truth of Religion] *AdamAllaho Taqvaho* [May *Allah* perpetuate his peity!] said that “A mystic needs just such intrinsic power that he could make any sceptical person inspect what did he suspect in listening to narratives of saints and could caution him the authority of *Karamat*.” Then he related one of his own happenings. Said that “Once I went to Samarqand on a trip. An old savant was erecting a mosque near the quarter of Imam Abul Laith Samarqandi and by standing there he was busy in directing construction of priest’s niche in such and such direction considering existence of *Qibla* in that very direction. I was standing there by the time. I said that

Qibla was not in that direction but in the other. He persisted that ‘No. It is in the other direction.’ However-much I advised him but he did not hear any. Then at last I cursed him and holding his neck said, ‘See. Is this the direction of *Qibla* or not?’ When did he see *Ka’ba* with his own eyes before him then ascertained that right that was the direction of *Qibla*.”

[pp.85-86, *Daleel-ul-Arifeen*]

If mounting of the Mount Caucasus is somehow assented to be on the head of such a magnificent cow whose head is in the east and tail in the west then how the remoteness between the east and the west can be equivalent to the distance coverable in thirty thousand years? Then that meditation, and sudden disappearance taking along a sceptical, and leaving behind mere two patchy robes, if not the zenith of excellence then what aught is it? Coming back after surveying not only the Mount Caucasus but forty worlds in a short time, could be possible in ancient times otherwise, at present, it is an outright extravaganza. And that this entire scramble was bothered just for the reason that there had borne doubt in the mind of a guy upon a queer narration by *Hazrat* Maudood Chishti! It is wide apparent that removing that suspicion and doubt was incumbent upon the Men of Excellence.

The other narrative is the phenomenon of the transcendent power of Khawaja Moinuddin Chishti himself that by bringing *Ka’ba* in front of eyes, he rectified determination of the direction of *Qibla* by an old savant. Another story of just similar sort has been reported by Hakim Musa Amritsari in the exordium [pp.56-57] of *Kalamul Marghoob* i.e. translation of *Kashful Mahjoob* with reference to Dara Shikho’s book *Safina-tul-Aulia* [p.64] that:

CONSTRUCTION OF THE MOSQUE AND A KARAMAT

Just having arrived at Lahore, His Holiness *Hazrat Data Sahib* [viz. Ali Hajveri] erreted a mosque beside his boarding place. Dara Shikho writes that:

He had erected a mosque whose priest's niche was somewhat inclined to southward. It is said that contemporary *Ulema* who were present at Lahore objected *Hazrat* Sheikh with regard to direction of that niche. Therefore, one day *Hazrat* gathered all those *Ulema* and himself led them in prayer. After finishing prayer he asked the congregation, "See! In which direction is *Ka'ba*? "When they saw, all the veils were lifted and the Holy *Ka'ba* appeared just against the direction of niche. His tomb also is according to the direction of his mosque.

[Extract from pp.56,57 of the exordium of *Kalam-ul-Marghoob* i.e. translation of *Kashful Mahjoob* of Ali Hajveri alia *Data Ganj Bakhsh*]

In short this excellence is a quasi-heritage which keeps on being inherited from one to the other. When Khawaja Moinuddin Chishti Ajmeri came to India, he meditated in Lahore at the tomb of *Hazrat* Ali Hajveri known as *Data Ganj Bakhsh*. The above excellence can also be the 'bounty' of that meditation. *Allah* knows much. The account of Khawaja Moinuddin Chishti will remain incomplete unless the happening of his posthumous return to this temporal world is narrated. Therefore an extract from *Hakim-ul-Ummat* Ashraf Ali Thanvi's book "*Imdad-ul-Mushtaq*" is being brought-in before you:

So when I (*Maulana* Ahmed Hassan) came to the attendance of His Eminence in 1299 AH, he said, "When I came to Makkah *Mukarramah* for the first time I was confronted with starvation which reached such an extent that I found nothing for nine days except the water of Holy *Zam Zam*⁸⁵. After four days I asked some of my friends for loan who refused despite being well-off. I perceived that it was my trial so I vowed not to ask for loan again. And such was my condition due to weakness that even sitting and discharging was difficult. At last Khawaja Ajmeri came into this temporal world on ninth day and said, 'O

⁸⁵ A spring near *Ka'ba*. Its water is sacred to all Muslims for centuries with its peculiar historical perspective.

Imdadullah you had to bear much difficulty. Now expenditure of millions of rupees is fixed at your hand.’ I refused that it was an onerous responsibility. The edict came, ‘Well! As you like. But you will now keep-on receiving sustenance as per your requirements.’ Hence since then my expenses are met without requesting others.” [p.110, *Imdadul Mushtaq* by Ashraf Ali Thanvi]

By combining with other stories this story has adduced the final and categorical proof of Perfect *Pir* being the knower of Unseen rather omniscient, omnipresent, omni-looking and having *Tasarruf* power - nay the omnipotence **فجزاه الله اوفى الجزاء** May *Allah* pay him the fullest payment!

The matter is getting longer and longer. So I will try to give account of the remaining persons of this mystic line very briefly.

THE SAYINGS OF KHAWAJA QUTUBUDDIN BAKTIAR KAKI

These were compiled by Khawaja Fariduddin Ganj Shakkar in a book entitled “Favaid-us-Salikeen”. Khawaja Fariduddin Ganj Shakkar reports that there were being talked about different topics in the gathering of Khawaja Qutubuddin Bakhtiar Kaki:

Then came under talk the matter that ‘if a disciple is busy in saying *Nafil* prayer and his *Pir* calls him then whether he should answer the call by breaking prayer or not.’ Khawaja *Qutub-ul-Islam, Adamullaho Baqaho* [May *Allah* perpetuate his life!], informed from his holy tongue that it is far better that he should forgo *Nafil* and answer the call, for, there is too much reward in it. He informed, “Once I was busy in *Nafil* prayer. Sheikh Moinuddin *Adamullaho Barkataho* [May *Allah* perpetuate his benedictions!] called me. I instantly broke the prayer and said *Labbaik* [I’m here at your call]. He said to come in. When I came in his attendance he asked about my business. I replied that I was busy in *Nafil* prayer which I gave up hearing his voice and replied him. He told that I did the best thing; it was better than *Nafil* prayer because prompting in *Pir*’s job was exactly the

prompting in religious work. Then he said, “Once I was in the attendance of Sheikh Moinuddin and *Ahle Suffa*⁸⁶ were also present. The *Aulia Allah* were being discussed. Meanwhile there came a man and kissed the feet for taking oath of allegiance. His Eminence made him sit. He said, “I’ve come to become your disciple”. His Eminence asked, “Will you do whatever I ask for? If you agree to this condition, I’ll verily make you my disciple.” He affirmed, “I’ll do whatever you ask me for.” His Eminence said, “You recite *Kalima* in the manner that “*La-Ilaha-illAllah Muhammad-ur-Rasoo hullah*”, [there is no *Ilah* save *Allah* and Muhammad is *Allah*’s messenger] recite once in this manner that *La-Ilaha-illAllah Chishti Rasoo hullah* [there is no *Ilah* save *Allah* and Chishti is *Allah*’s messenger]. Since he was an orthodox hence he recited in that manner immediately. Khawaja administered oath of allegiance from him and invested him with saintly robes and much blessing, etc. and said, “I had just tested you that how devotion you have with me otherwise I did not want to make you recite *Kalima* in such a manner. Who and what am I? I’m from the lowest slaves and servants of Muhammad (s.a.w.) - the messenger of *Allah*. What is ordained is right that which you have been saying earlier i.e. *La-Ilaha-illAllah Muhammad-ur-Rasoo lluah*. It got known your devotion from this. Now you have become my faithful disciple. Right so should be a disciple i.e. sincere and faithful to his *Pir*.”

(pp.126-127, *Favaid-us-Salikeen* i.e. Saying of Khawaja Qutubuddin Bakhtiar Kaki compiled by Khawaja Fariduddin Ganj Shakkar, Urdu translation by Ghulam Ahmed Baryan, published by Mujtabae, Delhi, 1916 AC)

Allah be glorified! Exactly the similar event happened to Khawaja Bakhtiar Kaki like that of *Sahabi* Abu Saeed bin Al-Mu’alla

⁸⁶ Literally the people belonging to *Suffa*. It was a platform outside the Prophet’s mosque during his time where those *Sahaba* used to house and learn the religion who had no homes and families. *Soof* means wool. This word is also used for a coarse woolen rug. Those *Sahaba* having no resources, used to wear such clothe. Mystics viciously try to link their unreasoning sophism with these *Sahaba* and that’s why claim themselves to be *Ahle Suffa*.

(r.a.) with only such difference that Abu Saeed bin Al-Mu'alla (r.a.) remained busy in offering prayer in spite of call of the Holy Prophet (s.a.w.) and when he came to the Prophet (s.a.w.) after finishing the prayer he said that “the prayer should have been broken for *Allah* has commanded the believers in the Koran that:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ (الأنفال: ٢٤)

“O believers! Obey Allah and the messenger when they call you” (8:24)

What harm if besides *Allah* and the messenger, one's Sheikh is also regarded with the same status that prayer should be broken on his call too! But kissing feet on coming for becoming disciple is not made out, nor the asking to recite his own *Kalima La-Ilaha-illAllah Chishti Rasoolullah*, from the disciple just for testing and trying and then conferring the degree of faithfulness, sincerity and orthodoxy upon recitation of that *Kalima* by the disciple and saying that “right so should be a disciple”! And even then reckoning himself among the slaves of the Prophet (s.a.w.) is the extreme humility!

KA'BA COMES FOR CIRCUMGYRATION OF PERFECT PIR

THE FIFTH MEETING: Dhul-Hajjah 584 AH

The wealth of kissing feet was got. There came the talk of *Hajj*. Qazi Hameeduddin Mubarak Ghaznavi, Syed Sharfuddin Mahmood - the sock sewer, *Maulana* Khudadad like savants and erudites were present. Each of them was perfect; before them existed not anything from *Arsh* to the nethermost land; they were high exalted men of manifestation and *Karamaat*. The pilgrims of *Ka'ba* came under talk. Khawaja *Qutub-ul-Islam* began saying, “When the peculiar slaves of *Allah* happen to be at their own places *Ka'ba* is ordered to circumgyrate round them.” During the course of saying this he and all the colleagues stood-up and got absorbed and engrossed into amazing state so much so that they became out of themselves. I also committed

to that state. Then all of us uttered *Takbirs* as are uttered in circumambulation of *Ka'ba*. In short all were going-on raising *Takbir* and fresh blood was oozing out from organs of all and whichever the drop would fall on the land it would form the impression of *Takbir*. When we came to our sense we saw *Ka'ba* in front of us. We paid the respect what it owes and deserves and circumgyrated around it four times. The Hidden Vox called, 'O dears! We granted your *Hajj* and circumgyration and prayers, and also of those who may imitate and follow you.' Then Khawaja *Qutub-ul-Islam AdamAllaho Barakatahu* began saying, "Sheikh-ul-Islam Moinuddin Sanjari *QaddasAllaho Sirrahul Aziz* [*Allah* Almighty sanctified his secret] used to go to Holy *Ka'ba* from Ajmer every year. When his perfection attained high water mark the pilgrims who used to go for *Hajj* would report that they saw Khawaja circumgyrating *Ka'ba* albeit he would stay at this very place (in Ajmer). Then came to know this thing that Khawaja Moinuddin would go to *Ka'ba* every night, would stay there all the night and would return here before dawn and would say *Fajr* prayer in his hermitage." On this very occasion he then said, "I heard from Khawaja Moinuddin (r.a.) and he from Sheikh Othman Harooni who used to say that when Khawaja Maudood Chishti would long for *Ka'ba* then angels would be ordered to carry *Ka'ba* to Chisht and put before Khawaja. When Khawaja would see it he would circumgyrate and say prayer. Then angels would carry it back to its previous place." [pp.128, 129, Ibid.]

What to speak about such Perfects in whose way could come no obstacle from *Arsh* to the nethermost land! Bravo! Well done! The tongue just uttered it and *Ka'ba* was there! Right in the state of amazement there began circumgyration and *Takbir*, and blood erupted from organs, and then whichever the drop fell down it formed the impression of *Allah-o-Akbar*, when the senses returned *Ka'ba* was present and the Hidden Vox was calling, "We granted your *Hajj* and

circumgyration and your prayer and also of those whoso imitate you.” O.K. Grant of circumgyration and prayer comes a little in mind but how the Hajj was granted without staying in *Arafat* [Euphrates Field in Makkah] and this too that when the Holy *Ka’ba* had come to Delhi then what the circumgyraters in Makkah would have been doing? Did you see that when a *Pir* becomes Perfect what gets the condition of his excellence: stays in Ajmer but accompanies the pilgrims (in Makkah), performs rituals of *Hajj*; then circumgyration of *Ka’ba* (in Makkah) every night and *Fajr* prayer in Ajmer; by *Allah* power of *Tasarruf* exceeded all bounds; and saying of Khawaja Moinuddin Chishti Ajmeri that his Pir Khawaja Othman Harooni reported this narrative of Khawaja Maudood Chishti that *Ka’ba* would be brought to and carried from him as per his wish! Perhaps there may arise doubt to somebody that how’s all such possible? So it is submitted for him that he may not presume these Common Values and Compound Entities to be human being. Theirs is some other place!

Now keep in view the dignity and excellence of another Perfect *Pir* of this mystic line:

MEMOIRS OF KHAWAJA FARIDUDDIN GANJ SHAKKAR
Through Khawaja Nizamuddin Aulia’s Book Rahat-ul-Quloob

THE MASTERPIECE OF HISTORIOLOGY
AND PROOF FOR WAILING AND MOURNING

Khawaja Fariduddin Ganj Shakkar said that

Who fasted on *Ashura*⁸⁷ it is like as if he fasted for the whole year. Then he said on the same eve, “The deer in forest

⁸⁷ Tenth day of *Moharrum* - the first month of Muslim calendar. This day had been of great importance right from pre-Islamic time. The Prophet (s.a.w.) fasted on this day and described its much excellence. But excellence of this day and its fasting either had no nexus

also do not suckle their fawns on *Ashura* just in the affection of the family of the Messenger of *Allah* (s.a.w.) then what's the reason that we may not fast being man." Then he informed that "there was an old man in Baghdad. People were narrating before him the event of martyrdom of chief of believers Hassan and Hussain (r.a.). He struck his head by land in the love of the Prophet (s.a.w.)'s family. Blood sprouted from his head and a while after he fell faintly. When the people examined him he had died. I dreamt that man the same night that he was standing beside Hasnain (r.a.) [i.e. both Hassan and Hussain]. I asked him that as to what did *Allah* do with him. He said, 'He has absolved me and has asked me to live with Hasnain'. Then he stated on the same occasion that once the Prophet (s.a.w.) was sitting with *Sahaba*. *Hazrat* Muavia (r.a.) was passing thereby lifting Yazid *Palid* [i.e. despicable] on his shoulder. The Prophet (s.a.w.) smiled seeing him and said, *SubhanAllah!* [Allah be glorified!] A hellish is riding on a paradisean.' When the Chief of Believers Ali (r.a.) heard this he asked, 'O Messenger of *Allah!* He is son of Muavia. How he can be hellish?' He said, 'O Ali! This Yazid is that unfortunate boy who will martyr my Hassan and Hussain and all my descendants.' *Hazrat* Ali rose and unsheathing his sword said, 'I'm going to kill him just now.' The Prophet (s.a.w.) said, 'O Ali don't do so. It is so ordained by *Allah.*' *Hazrat* Ali began weeping and said, 'O Messenger of *Allah!* Will you be on our head then?' He replied in negative. Asked if any from *Sahaba*. Said, 'No'. Asked, 'Shall I be then?' Said, 'No'. Asked whether Fatima. Said, 'Not she too'. Asked, 'O *Allah's* Messenger! Then who will wail for my children?' Said, 'My *Ummah.*' Then *Hazrat* Ali (r.a.) and the Prophet (s.a.w.) both began crying and hugged both princes [i.e. Hassan

with the martyrdom of Hussain (r.a.) in 61 AH at *Karbala*. But his assassins, who later started mourning on this day in repentance of their cruelty which they inflicted on him, held it a blessed day with reference to *Karbala* incident and the day of wailing which is an un-Islamic practice and was emphatically prohibited and condemned by the Prophet (s.a.w.).

and Hussain] and raised the slogan, ‘I don’t know what will happen to you in that desert.’ Thereafter Sheikh-ul-Islam told with his holy tongue that on the night of the day when the Chief of Believers Hussain (r.a.) was about to be martyred, a saint dreamt Fatima (r.a.) that she had come along with wives of all Prophets. Her holy skirts of shirt were tied with her waist and was sweeping the place in *Karbala* desert where the Chief of Believers Hussain (r.a.) was to be martyred. She was cleaning it with her holy sleeve. He asked, ‘O’ Lady of the Doomsday and O’ Daughter of the Intercessor of the Judgment Day! Which place is this that you are cleaning with your sleeve? She said, ‘This is the place where my son will give his head and will attain martyrdom.’ On the same place he said that when the Prophet (s.a.w.) asked Gabriel (a.s.) for this occurrence that ‘when there will remain none of us who will mourn them?’ He said, ‘O *Allah*’s Messenger! Your *Ummah* will mourn over your children and will wail in such a manner that its epithet cannot be described.’

[pp.205,206, *Rahat-ul-Quloob* namely the sayings of Khawaja Fariduddin Ganj Shakkar compiled by Khawaja Nizamuddin Aulia, Urdu translation by Ghulam Ahmed Baryan, published by Mujaabae, Delhi, 1916 AC]

Some points are note-worthy in this narrative:

1. If anyone committed suicide in love of Hassan and Hussain (r.a.), he will live with them;
2. Amir M’uaviah (r.a.) walked-on taking his son Yazid on his shoulder during the lifetime of the Prophet (s.a.w.) although he was not yet borne. He took birth, after fifteen years of the sad demise of the Prophet (s.a.w.), in 26 AH during the caliphate of Othman (r.a.);
3. The asking of *Hazrat* Ali (r.a.) from the Prophet (s.a.w.) that “who will then mourn my children when we shall not live and the son of Muaviah will martyr them?” This was answered that “My *Ummah*”. And this came true;
4. Starting wailing mourning, crying and raising slogans by the Prophet (s.a.w.) and Ali (r.a.) at the very moment; in short he himself began doing everything from which he had forbidden;

5. Coming of *Hazrat* Fatimah (r.a.) alongwith wives of all Prophets at the desert of Karbala and cleaning the place of martyrdom with her sleeves and saying that “my son Hussain will give his head here; and
6. Informing by *Hazrat* Gabriel (a.s.) that “Your entire *Ummah* will mourn in such a manner that its epithet cannot be disclosed.” Thus all those things which are questioned today got testified from the prophetic tongue. *Allah* be glorified!!

Ali (r.a.) has been given the central position in the “Allied Religion”. Hence the Men of Excellence do not much regard the other Caliphs. Peruse it:

THE *Khirqah* OF PERFECT *Pirs* BEGAN FROM THE NIGHT OF MAIRAJ

Then began deliberation over *Khirqah*. He said that the Holy Prophet (s.a.w.) was also given *Khirqah* on the night of *Mairaj* and calling his Companions he had said, “I have received *Khirqah* from my Lord and am ordered to give it to one of you. Now I ask you for something. This *Khirqah* will be given to him who will answer more expediently.” Then he asked *Hazrat* Abu Bakar Siddiq (r.a.), “If I give it to you what will you do?” He said, “O *Allah*’s Messenger! I will commit to truthfulness and servitude of *Allah* and whatever wealth I have I will give all in *Allah*’s way.” Then the Prophet (s.a.w.) asked *Hazrat* Omer (r.a.). He said, “I will fight and shall do justice with slaves of *Allah* and will provide equity to aggrieved.” Then the Prophet (s.a.w.) asked *Hazrat* Othman (r.a.). He said, “I will strive to maintain amity and tranquility between one and other, and stick to what is true, and adopt modesty and munificence.” The Prophet (s.a.w.) then asked *Hazrat* Ali (r.a.). He said, “I will keep faults and will veil flaws of *Allah*’s slaves.” The Holy Prophet (s.a.w.) said, “O Ali take it. I gave it to you. It was also the edict of His Honour to me to give it to him whoso of you answers as such.” Telling this narrative, Sheikhul Islam brought tears in his eyes and began crying bitterly and became uncon-

scious. When recovered, brought these words on his holy tongue that “it got known that just this is the meaning of *Darveshi* that one should veil flaws of *Allah*’s slaves.” [p.138 Ibid.]

It has been reported in the authentic Tradition of Sahih Muslim that the Prophet (s.a.w.) said, “Three things were bestowed on me on the night of *Mairaj*:

1. The commandment of five times prayer;
2. The last verses of the chapter Cow (2); and
3. The Absolution from even most grave sins for my those people who might not have committed shirk with *Allah*.”

These three things are, however, known but that he was invested with *Khirqah* also, its mention escaped! On account of these very things Imam Muslim had told about mystics what has been cited earlier.

**NARRATION BY KHAWAJA FARIDUDDIN
THE STORY OF HIS GRAND *PIR* KHAWAJA MOINUDDIN
CHISHTI AJMERI ABOUT GRAVE EXPOSURE THAT
HOW DID HIS GREAT GRAND *PIR* KHAWAJA OTHMAN
HAROONI SAVE HIS DISCIPLE FROM ANGELS’ BEAT
THROUGH PROTRUDING INTO HIS GRAVE**

The Sheikh-ul-Islam said that it was the practice of Sheikh Moinuddin Hassan Sanjari (May *Allah* perpetuate his sanctity!) that whoever of his neighbors would pass-away from this world, he would accompany his bier, and after departure of cortege he would sit by the grave, and would recite the *Vird* ⁸⁸ what he would have been reciting erewhile, and then would return. Accordingly somebody in his neighborhood in Ajmer expired. He participated in the funeral as per his practice and when the people went-off after interring the dead, he stayed there. A short while after he got-up. Sheikh-ul-Islam Qutubuddin (r.a.) says, “I

⁸⁸ Repeated recitation of certain words as in *Dhikr* and *Wazaif* of mystics.

was with him. I saw that his face began turning pale every moment and then recovered.” When he rose from there he said, “*Alhamdo Lillah!* [Praise be to *Allah*] *Bayat* ⁸⁹ is very good thing.” When Sheikh-ul-Islam Qutubuddin Oshi (r.a.) asked about his that condition he informed that “when the people went-back after burying him, I was sitting there. I saw that tormenting angels came there and wanted to torment him but Sheikh Othman Harooni appeared at the very moment and said that ‘this man is from amongst my disciples.’ When Khawaja Othman (r.a.) said so the angels were ordered to say that he was against him. Khawaja said that ‘of-course he was against me but since he had attached himself with this *calender* so I do not want that he may be tormented.’ The angels were ordered, ‘O.K. lift hands from the disciple of Sheikh for I absolved him.’ Then Sheikh-ul-Islam brought tears in eyes and said, “Attaching oneself with somebody is a very good thing.” [p.163 *Ibid.*]

This is the power of *Tasarruf* of Perfect *Pirs* that not only in the mundane but also in the super-mundane, *Barzakh*, and the world Hereafter, they save their disciples from angels’ beat by helping them transcendently. How necessary is attaching oneself with somebody!!

In the end glance through a story from Khawaja Badar Ishaq’s book *Asrar-ul-Aulia* narrated by *Hazrat* Khawaja Fariduddin Ganj Shakkar, and view Perfect *Pir*’s authority on life and death:

NECRO-ENLIVING BY KHAWAJA QUTUBUDDIN BAKHTIAR KAKI

Then he said, “O *Darvesh!* When Khawaja Qutubuddin Chishti (May *Allah* perpetuate his sanctity!) was asked that as to how one might know that *Sulook* got completed and he attained the position of perfection. His Eminence said that if he exorcises

⁸⁹ Oath of allegiance sworn on the hand of any *Pir*, to become his disciple.

any corpse and that turns alive with the order of *Allah* then it should be concluded that he has reached the position of perfection.” Then he said, “O *Darvesh*! The very moment *Hazrat Khawaja Qutubuddin Chishti* (May *Allah* perpetuate his sanctity!) was saying this there came a crying woman and put her head on his feet and said that ‘I had only one son whom the king impaled guiltlessly.’ Hearing her petition Khawaja got-up and taking his stick left with her and reached that executed boy. Both Hindus and Muslims thronged there. Khawaja said, ‘O my Lord if the king impaled him innocent then get him enlived.’ He was just uttering these words then the boy got alive and began walking along. Having viewed this *Karamat* many thousand Hindus became Muslim.” Then he turned to the fellow men and said, “No excellence is greater than that of *Khawajgan*.”

[pp.110-111, *Asrar-ul-Aulia* i.e. Sayings of Khawaja Fariduddin Ganj Shakkar compiled by Khawaja Badar Ishaq, translated into Urdu by Ghulam Ahmed Baryan, published by Muftabae, Delhi, 1916 AC]

And which excellence can be greater than necro-enlivening! Khawaja Fariduddin Ganj Shakkar said true that excellence ended on Khawajgan of Chisht. Did you notice that *Khawaja* was still saying that “he is perfect (*Pir*) who may exorcise on corpse and that may turn alive with *Allah*’s order” just then came the opportunity of testing the excellence. And Khawaja came to the mark in that test i.e. exhibited resuscitation of the defunct Hindu boy.

Now listen to the description of Khawaja Nizamuddin Aulia – the crown bearer of mystic line on *Chisht*. The detailed account of Khawaja will be given while narrating arrival of Binnori *Sahib*’s father at the tomb of *Sultan-ul-Aulia*⁹⁰ during research tour of Perfect *Pir*, however, take into account just few things:

⁹⁰ Literally ‘The Chief of All Friends of Allah’. A hyperbolic appellation given to a mystic of Chishtia cult Nizamuddin [also called Nizamuddin Aulia] whose shrine is in Delhi.

THE CONSEQUENCE OF DESECRATION OF MONASTERY OF SHEIKH ABDUL QADIR SILANI

There went-on for some while the superiority of Great *Mashaikh* in comparison to *Abdal* to be talked about. He said that a man came to the monastery of *Hazrat* Sheikh Abdul Qadir Jilani (May *Allah* perpetuate his sanctity!).

He saw a man lying at the door of monastery and that his limbs were broken. When the visitor reached the Court of *Hazrat* Abdul Qadir Jilani he told him about that man and craved for prayer. *Hazrat* Sheikh said, “Keep quiet. He has committed desecration.” The visitor asked as to which desecration he had committed. *Hazrat* Sheikh said, “He is from *Abdal*. Yesterday he was flying in the air, alongwith his two companions, under flying power given to *Abdal*. When they three reached over this monastery, one of his colleagues went aside and flew getting rightward. His other companion followed suit and flew-away taking left side of the monastery. But he desecrated and wanted to pass over the monastery. Hence he fell down.”

[pp.45-46, *Fayaid-ul-Fuad* i.e. Sayings of *Hazrat* Nizamuddin Aulia, compiled by Khawaja Hassan A'la Sanjari *alias* Khawaja Hassan Dehalvi, Translation by Prof. Muhammad Sarwar, published by Ulema Academy, Punjab Auqaf Department, 1973 AC]

It got known that *Abdal* happened to be sky-riders and aeronauts. Should it be that they may exist in this age also and *Allah* may favour us with honour of meeting them. Nevertheless Pakistan is in high need of such pilots who may not be indigently need aero-plane and may reach Ajmer from Lahore in a jiffy.

LOVE IS THE NAME OF LUST

Khawaja Hassan Dehalvi said that:

In the meanwhile, the true saints and their excellence of love was talked about. At this place he said, “On the Doomsday M’aroof Karkhi (r.a.) will be brought. He will appear just like a dead drunk. The mankind will get struck to amazement seeing him and will ask as to who is he. Then it will hear this Voice that ‘He is drunk with Our love. He is called M’aroof Karkhi.’ At that time M’aroof Karkhi will be ordered to go to paradise. He will say, ‘No. I don’t go. I did not adore You just for paradise.’ Thereafter, the angels will be commanded to fast him with the chains of Light and carry him to paradise by pulling.” [p.353,*Ibid.*]

This reporting of news of the Doomsday can either be from the Person of Almighty or His some delegate only can disclose this with such confidence. Did you see the highly indifferent foppishness of *Hazrat* M’aroof Karkhi. If he did not come even under angels’ control then what will there happen?!

THE SAME TESTING *KALIMA* AS WAS USED BY KHAWAJA MOINUDDIN CHISHTI AJMERI *SAHIB*

[Khawaja Nizamuddin Aulia] Said with his holy tongue that “the saying of Sheikh is like the saying of the Prophet (s.a.w.).” At that moment he told this tale that there came a man to Sheikh Shibli and said that he wanted to become his disciple. Sheikh Shibli said, “I will agree to make you my disciple on this condition that you will comply with whatever I do order.” The disciple said that he would do so. Shibli asked him as to how did he recite *Kalima*. The disciple said, “I recite in this manner that “*La-Ilaha-illAllah Muhammad-ur-Rasoolullah*”. Shibli said, “Now recite so: “*La-Ilaha-illAllah Shibli Rasoolullah*”. The disciple recited like that forthwith. Thereafter Shibli (r.a.) said, “Shibli is one of the slaves of the Prophet (s.a.w.) And right he [Muhammad] is *Rasoolullah* (Allah’s Messenger). I was just testing your devotion.” [p.404, *Ibid.*]

This is a patent testing *Kalima*. It was used in the ancient times and its use is still going-on. *Hakim-ul-Ummat* Ashraf Ali Thanvi has written in *Takashshuf* regarding *Pir Sadiq Sahib* of Thana Bhavan that he used to apply the *Kalima* “*La-Ilaha-illAllah Sadiq Rasoolullah*” [there is no *Ilah* save *Allah* and *Sadiq* is *Allah*’s Messenger] just for trial. And unlike the makers of reciting *Chishti Rasoolullah* [*Chishti* is *Allah*’s Messenger] and *Shibli Rasoolullah* [*Shibli* is *Allah*’s Messenger], he would not seek excuse, for the reason that such a *Kalima* was quite correct. And the difference was only this much that predicate had preceded and the subject had succeeded. In this way the *Kalima* became so, as per saying of *Hakim-ul-Ummat* Ashraf Ali Thanvi, that: “*La-Ilaha-illAllah Muhammad-ur-Rasoolullah-e-Sadiq*” [there is no *Ilah* save *Allah* and the true is *Allah*’s Messenger]. What does worth this change; this is mere a slight alteration in the second part of *Kalima*; Imam Ghazali did even change the first part of *Kalima* into *La-Hova-illah-Hova* [None but He Alone]. Then neither the earth wept nor the heaven shed tears.

THE PROSTRATION THROUGH BOW OF HEAD BEFORE *PIR* HEIGHTENS EXALTATION

In the court of Khawaja Nizamuddin Aulia

There came for a while under talk the topic that disciples come to His Eminence and put head before him on the land. *Hazrat Khawaja* (May *Allah* speak of him goodly!) said, “I want to forbid people but as I myself have done so before my Sheikh (Sheikh-ul-Islam Fariduddin Ganj Shakkari) hence I do not forbid.” Thereupon this slave said, “the persons who are attached with you are your devotees and they have taken oath of *Bayat* from you. Therefore their such devotion and *Bayat* implies love and affection with *Pir*. Hence where will exist love and affection, putting head on the land will be an easy job there.” Defending my view *Hazrat Khawaja* (May *Allah* speak of him goodly!)

said, "I've heard from *Hazrat* Sheikh-ul-Islam-Fariduddin (May Allah perpetuate his sanctity!) that once there was going Sheikh Abu Saeed Abul Khair (r.a.) riding on a horse. A disciple came from the opposite direction. He was on foot. He kissed knee of Sheikh Abu Saeed Abul Khair. Sheikh asked to kiss below that, He kissed foot of Sheikh. Sheikh said to go further below. The disciple kissed horse hoof. Sheikh asked to go below further. The disciple kissed the land. At that time Sheikh said, 'The object of my asking you for kissing lower and lower was not that you may kiss the land. My object was that the the lower you would go the higher your position would rise'." [p.430 *Ibid.*]

For being absorbed in *Allah* (i.e. for theocracy) some mystics do not think it proper to run gallop but they advance step by step i.e. firstly absorption in Sheikh [Sheikh-crazy], then in the Prophet [Prophet-crazy] and then finally in *Allah* [Theo-crazy]. This Prostration of Honour, this Kissing of Feet is practised for completing absorption in Sheikh. Where are the deniers of Prostration of Honour? Call them and also make them hear the poetic verse of Khawaja Hassan Sanjari that:

کافراں سجدہ کہہ کر رُوئے بتاں می کردند..... ہمہ رُو سوئے تو بود و ہمہ سہ روئے تو بود

*What harm if the infidels offered to idols the prostration
For, each direction was to you and you were in each direction*

THERE EXISTS PAT AVERSION BETWEEN THE KNOWLEDGE OF THE KORAN & *HADITH* AND THE RELIGION OF MYSTICISM

Khawaja Nizamuddin Aulia is being talked about:

In short Khawaja *ZakarAllaho-bil-Khair* [May *Allah* remember him goodly!] narrated this story and brought tears in his eyes. Said: There was a *Pir* in some mystic line. His son Muhammad was a scholar and a competent man. When he wanted to step into the mystic world, he said to his father that 'I want to become

Darvesh.’ His father asked him to perform one *Chillah* first. He said ‘very well’ and immediately retired into *Chillah*. When finished it, he came to his father again. His father asked some religious questions from him. He answered all of them. His father asked him, ‘Do another *Chillah* as this one did not prove to be useful for you. He did another *Chillah* and came to his father. Father again asked some questions to which he answered partially. Father asked him to do one more *Chillah*. He did so and returned to his father who asked from him some questions but now he had committed to TRUTH so much so that he could not answer to any, even an iota. [p.195, *Ibid.* part. II]

The Koran and *Hadith* are a constant nuisance for mystic religion and until and unless one gets rid of them, walking on the mystic way is not possible. *Allah* may say that:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ (سورة فاطر آيت ٢٨)

“Only the men of knowledge among His slaves fear Allah truly” (35:28)

But these delegates of “Allied Religion” may turn their enemies! Khawaja Nizamuddin also says that “if there is any work, that is just occupation in TRUTH only and all other things are impediments to that wealth.” Then he said, “If I trace something anytime from the books which I had learnt, bewilderment, chagrin and dreariness comes over me, and I say in my mind that where did I hang over.”

[p.205, *Ibid.* part.III]

Khawaja Nizamuddin Aulia, of Badayun and of Delhi thereafter, was a scholar of the Koran and *Hadith* but when he stepped into the alley of *Tariqat* he began feeling bewilderment from this learning. It is true that the difference between religion of the Koran & *Hadith* and that of *Tariqat* is like the difference between whiteness and blackness, morning and evening. See the injustice that, notwithstanding this fact, it is stated that Islam reached this Indo-Pak Sub-

continent through these persons [and that they rendered great service to the Koran & *Hadith*]. How wonderful!

This is the profile of famous saints of *Chishti* line of mysticism which fully evidences that these all were not only the followers but the standard bearers of Allied Religion, and with their incessant endeavors there created such circumstances that it did not remain possible for any person to escape effects of this religion of *Tariqat*. They have lion's share in the religion prevalent in this country - the religion of *Urs* and fairs, oblation and immolation, genuflexions and prostrations of honour⁹¹, Alum⁹² and *Tazia*⁹³, tombs and shrines, contemplation and manifestation.

After all it happened whatever was destined. Now there exists only one way of melioration i.e. the world be acquainted explicitly that what is the difference between the pseudo-religion of *Tariqat* and the pristine religion of the Koran and *Hadith*; and there be gathered then such people who may rise as the believers of the true and pure-religion of the Koran & *Hadith* and pound out this Allied Religion. Then that mercy of *Allah* will tend which has turned-about for centuries. *Allah* knows that this way is too much arduous and courage-testing. But it is indispensable. If this was not done even today then no answer in the court of *Allah* will be possible to be carved out. How strange and bad that each just and right became unjust and wrong, and every false rose high and got overspread; unlawful became lawful and lawful got embargoed. If descension of the Koran is studied, it will

⁹¹ These are offered by disciples and devotees before their *Pirs* and at their tombs, shrines and grave which is an unlawful act.

⁹² A standard, a flag; a ritual performed by Shiites and others on *Moharram* when a procession of colourful standards is organized in the memory of Karbala incident where oblation in the name other than Allah Almighty, is also offered.

⁹³ Commemorative models of Hussain (r.a.)'s tomb and '*sacro-phagus*' carried by Shiite and others in procession during *Moharram* whereon oblations are offered as well.

transpire that the first step for reformation has always been just this that false and void credo be struck-out and hocus pocus be exposed openly. There was spared not a single spurious creed of Arab polytheists which was not opposed during thirteen years of Makkan life of the Prophet (s.a.w.) notifying stupidity and mischief of such each and every dogma, the blessings of true and correct beliefs were made known in lieu thereof. And when there came across People of scripture: Jews and Christians in Medinah after migration, their wrong beliefs were ruled-out through the Koranic Chapters: The Cow (2), The Family of Imran (3), The Women (4), The Table Spread (5). The very action should be taken also today. If this “Triple Alliance” is not pounded then the present dishonour will not vanish, and there will remain not possible to escape the consequential infernal fire. Therefore, the time has come that this may be declared dauntlessly that this “Allied Religion” has been cooked-up to combat the Koranic Monotheism and there has been no mystic till today who may not be its an “Ally”. This is that religion which has granted justificatory certificate to *shirk* and heresy impersonating disguise of physician it has made patient drink poison with its own hand just to beautifying the aberrancy a host of terms and phrases has been prepared by amalgamating the Creator and the created, the worshipper and the worshiped into each other it has produced such countless Compound Entities who held-up their respective seats, and then this Divine Legacy went-on being inherited from father to son; instead of the Koran and *Hadith*, their gatherings echoed with mention of *Kashf* and *Karamat*, *Muraqba* and *Mushahida*⁹⁴, *Wasl*⁹⁵ and *Hijr*⁹⁶, *Suhuv* and *Sukur*, and if they ever took the name of the Koran and *Hadith*, then

⁹⁴ As per mysticism, revelation and manifestation of hidden things and matters; observation of Unseen.

⁹⁵ Means meeting. Another from is *Wisal*. Per mysticism, when one meets *Allah* posthumously or otherwise it is said that he got *Wasl*.

⁹⁶ Separation. The condition before *Wasl*.

too they so did just to validate peculiar terms of their Allied Religion e.g. for proving Pantheism that *Hadith-e-Qudsi* was manipulated in which *Allah* has said that “..... I become eye and ear, hand and foot of My slave...” and doing so they flung behind their backs all the demands of reality and metaphor. Likewise, when the occasion came to testify their terms of *Suhuv* and *Sukur* then arguments were adduced for these self-designed terms by upholding the false allegation leveled by Jews and Christians, polytheists and hypocrites on the holy prophets. For example, Ali Hajveri alias *Data Ganj Bakhsh* accepted verbatim, in his book *Kashful Mahjoob* (i.e. Unveiling the Hidden), the calumnies imputed on the honour of the Prophet David (a.s.) and the Prophet Muhammad (s.a.w.) and showed proof that it all was the outcome of *Suhuv* and *Sukur*.

It is written in the Bible, which is regarded as the Holy Scripture of Christians and Jews, that the Prophet David (a.s.) did see from the from the proof of his palace wife of Uriah Hittite taking bath nakedly and fell in love with her. And then committed adultery with her. And when she got impregnated he sent her husband Uriah Hittite for waging war against Banu Ammoon and ordered the army chief to depute Uriah at such place that he might not survive. And when Uriah was ultimately killed the Prophet David (a.s.) got married with his wife formally. And after his marriage she gave birth to the Prophet Solomon (a.s.) even in less than six month's period (Bible, Book-II, Samuel, Chapter 11-12).

Allah forbids! Imputing their two beneficent prophets David and Solomon (a.s.) with these false slanders, Jews have inscribed them in their Holy Scripture till the Doomsday.

And the other calumny which the hypocrites, Jews and polytheists of Arabia had imputed to the honour of the Prophet Muhammad (s.a.w.) was that when Zainab-bint-e-Jahash (r.a.) (who

was the daughter of his real aunt) was under marriage of Zaid-bin-Haritha (r.a.) the Prophet (s.a.w.) has seen her in stripped condition and had fallen in love with her (*Allah* Forbids! We seek refuge in *Allah*) he then made Zaid (r.a.) divorce her and thereafter got her married with himself. Believing these two calumnies leveled by infidels and hypocrites on the Prophet David (a.s.) and the Prophet Muhammad (s.a.w.) to be correct in his book *Kashful Mahjoob*, Ali Hajveri established his concept of *Suhuv* and *Sukur*. See this:

THE HELLISH FURNACES OF SUHUV AND SUKUR

When the Divine action tends towards the slave the slave gets established with himself and when the action of slave inclines to Divinity the slave gets established with Divinity. Therefore it so happened that the look of the Prophet David (a.s.) went to there where it should not go namely a woman who was wife of Uriah whom he saw and she was illegitimate for him. And when the slave got established with Divinity such as the Holy Prophet (s.a.w.) that his look also went to the same thing (in the same way) i.e. on Zaid's wife, but that wife got illegitimate for Zaid for the reason that that look of the Prophet David (a.s.) was in the state of *Suhuv* and this look of the Holy Prophet (s.a.w.) was in the state of *Sukur*.

[p.349. *Kalamul Marghoob*. Urdu translation of *Kashful Mahjoob* written by Ali Hajveri alias *Data Ganj Bakhsh Lahori*]

Let anybody apprise for *Allah*'s sake as to what is all? Will not even the persons of prophets remain to be infallible? This too is asserted that there spread "religion" in this Sub-continent through these very persons. Yes. The religion spread of-course but not that Koranic religion which the Holy Prophet (s.a.w.) has brought but that Allied Religion which produced on *Allah*'s land thousands and millions of those Compound Entities in the form of Common Values which sometimes became Deity by ascending and sometimes began

servitude by descending to the position of slave. If they did ever advance with the knowledge of the Koran and *Hadith* then just with ulterior motive that the true and Un-alloyed Religion could be proved through exegesis and composition as the Allied Religion. And today this very Allied Religion is rife everywhere.

It is also said that there were many of them who defended the religion of *Allah* and fought against the kings and monarchs of their time. It is not denied that there took place clashes with the contemporary rulers but these sufferings were not undergone for defence of *Allah's* religion but for protection of their Common Values. Those who do not even believe in the monotheistic religion of *Allah* at all, how will they burn their boats and put their lives at stake for it? It has been the extent of influence of this Allied Religion after its invention that there will be found-out very few such scholars in the past centuries who could have fully represented the Koranic Monotheism. And as regards the Indo-Pak Sub-continent, here passed not a single man of knowledge who might not have been impressed with this Allied Philosophy. For this very reason even the sect which is involved in the least badness of faith in this country [*Ahl-e-Hadith* sect is alluded here] that too is confounded with two outright flaws of faith due to this very Allied Philosophy.

Although this sect shook-off all those persons which are emulated with *Allah*, but about the Prophet (s.a.w.) it abode by this very belief that even after his demise he is alive in his grave and if anybody, reaching there, offers *Salat-o-Salam*, he himself hears it. And for this conclusion they reason that false and fabricated *rivayat* wherein exists Muhammad bin Marwan Suddi Saghir Al-Kalbi who was declared by all traditionalists as *Kazzab*⁹⁷ and concoctor, and after reporting this *rivayat* Imam Uqaili wrote that *La-Asla-Lahu* [it is baseless]. The other void belief of this sect is that “some angels are appointed for this job that they may convey directly to the Prophet

⁹⁷ The most lying man. It is the superlative degree of *Kazib* i.e. liar.

(s.a.w.) *Salat-o-Salam* offered by people.” The reason of their such belief is that *rivayat* whose real reporter is ‘Zazan’ *Rafzi*⁹⁸ who tried to thrust in Islam through this *rivayat* his vitiated creed that “affairs of *Rafzi* believers are presented to their twelve infallible Imams.”

Thus these two evil beliefs, which qualify the Prophet (s.a.w.) as the holder of Divine Attributes, are also professed by the sect which has comparatively the best credo in this country. The first belief declares the Prophet (s.a.w.) as *Al-Hayee* [The Ever Living] and affirms that he did not have death and denies in this manner all those categorical injunctions of the Koran and *Hadith* in which it has been related that death was destined for him also and that having died it is not possible for anybody to hear, and that:

وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (المؤمنون : ١٠٠)

“There is a barrier between dead and worldly people till the Day of Resurrection” (23:100)

and also that after having passed away, on the Day of Resurrection only will have to rise getting animated:

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ (المؤمنون : ١٦)

“Then (after death) on the Day of Resurrection you will be raised again.” (23:16)

Insofar as the other belief of conveyance of affairs and *Salat-o-Salam* to the Prophet (s.a.w.), it ascribes to the Prophet (s.a.w.) association

⁹⁸ Literal meaning the persons who betrayed Ali (r.a.) and deserted him. Another name for *Shia* or *Shiite* which is an abhorrent Islamic sect who claims Ali (r.a.) and his descendents as the legitimate and bequeathed successors of the Prophet (s.a.w.) and considers the three first orthodox caliphs as usurpers and all other companions of the Prophet (s.a.w.) save three as apostate; abuses them and adheres to the cult repugnant to the Koran and *Sunnah* such as it has invented office of *Imamat* parallel to prophethood which is hereditary; fornication and telling lie in need are very blessed things per it, etc. etc.

with *Allah* and His partial suspension in some affairs, and thus repudiated the verse:

لَيْسَ كَمِثْلِهِ شَيْءٌ (الشورى: ١١)

“Naught is as His likeness” (42:11)

It is right and true that the religious history of this country will not complete until the account of Abdul Haque *Mohaddith* Dehalvi is brought-in because right he is the expositor of the famous collection of *Hadith* “**Mishkat**” and for he strengthened this “Allied Religion” through his writings too much. It comes to look just turning the first page of his famous book “*Madarij-un-Nabuwat*”:

THE FIRSTHOOD OF THE PROPHET (s.a.w.)

As far as the matter that how the attributive name of the Prophet (s.a.w.) is “The First”, it is on this account that his creation is “The First” over all the creatures. Accordingly it is reported in the Holy Tradition that: *أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي* “*Allah* first of all created my Light.” Secondly he is “The First” with regard to prophetic position also. So the Holy *Hadith* says: *كُنْتُ نَبِيًّا وَإِنَّ آدَمَ لَمُنْعَدِلٌ فِي طِينَتِهِ* “I was the Messenger at that time also when Adam was still in his leaven of mud.”

[Preface of *Madarij-un-Nabuwat* by Abdul Haque *Mohaddith* Dehalvi, published by Madina Publishing Company, Karachi]

Here too is working that very Allied Philosophy and two concocted *rivayats* have been relied upon for its corroboration. Actually what is meant to state is this much that the Prophet (s.a.w.) is made of the Divine Light and this Light is the part of *Allah*’s Entity and nobody enjoys such excellence as was pointed-out under memoir of his contemporary *Mujaddid Alfe Thani*. By establishing, first and foremost, the Alliance of the Prophet (s.a.w.) with *Allah*’s Person, this way was thus opened for his followers although everyone knows that he was

from the descendents of Adam (a.s.) and that when the mud made effigy of Adam (a.s.) was breathed, the Devil and all the angels only were present at that time. And only this much was not contented-with rather the Prophet (s.a.w.) was emulated to *Allah* in the Attribute of Knowledge too. See this:

OMNISCIENT:

The edict of: *“وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ”* *“and He is the Knower of everything”* (57:3) is undoubtedly in respect of the Prophet (s.a.w.) because the quality of being: *“فَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ”* *“above every knowing is that Who knows much”* (12:76) is possessed by him alone.

عَلَيْهِ مِنَ الصَّلَواتِ أَفْضَلُهَا وَمِنَ التَّحِيَّاتِ أَتَمُّهَا وَأَكْمَلُهَا

May the choicest mercy and the most excellence and perfect peace be upon him! [*Ibid.*]

What does it matter if one may keep on raising hue and cry that “No. Not at all. These are the Sole Attributes of *Allah* alone.” The Koran orders the Prophet (s.a.w.) to declare that:

وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

“..... Had I had the knowledge of the Unseen I would have abounded wealth and no adversity would ever touch me. I'm but a warner and a bearer of good tidings.” (7:188)

How beautiful is this way of Alliance! Once it is paved then the Throne of Divinity is ours; Knowledge, Sovereignty, Management, Authority, all are in our possession! Now see that how Sheikh Abdul Haque *Mohaddith* Dehalvi heightened Sheikh Abdul Qadir Jilani on the peak of Alliance by writing his book “*Akhbar-ul-Akhyar*” :

نقل ست کہ چون وی متولد شد در نہار رمضان از پستان مادر شیر نمی خورد و در مردم شهرت گردید کہ در خانہ بعضی از اشراف پسری متولد شدہ است کہ در روز رمضان شیر نمی خورد

[p.16, *Akhbar-ul-Akhyar* (Persian) author Abdul Haque Mohaddith Dehalvi, published by Mujtabae, Delhi]

Translation:

“It is reported that after his birth he (Abdul Qadir Jilani) would not suck his mother's milk at day time in the month of *Ramadan* [viz. fasting month]. Ultimately it aired to all that there had born in some nobles’ house such a baby who does not suck milk in the day in *Ramadan*.”

[p.43, Urdu translation of *Akhbar-ul-Akhyar* by Maulana Subhan Mahmood, teacher of *Hadith* at *Darul Uloom* Karachi, published by Madina Publishing Company, Karachi]

This was the condition of the age of infancy, when he grew up a little what then happened:

نفل ست کہ از آنحضرت پرسیدند از کجا باز شناختی تو خود را کہ ولی خدائی فرمود کہ ده سالہ بودم کہ از خانہ
بسوء کتب می بر آمدم و در راہ فرشتگان می دیدم کہ گرداگرد من میرفتند و چون بکتب میرسیدم می شنیدم کہ
صبیان را می گفتند فراح کنید جاء را بروی خدا [Ibid, Persian]

Translation:

It is reported that when the people asked him as to how did he know that he was the Friend of *Allah*, he told: I was ten years old. When I used to go to *Madrisah*⁹⁹ I would see angels walking around me and when I would reach the *Madrisah* I would hear angels asking the children, ‘O children! Vacate space for the Friend of *Allah*.’

[p.43, Urdu translation of *Akhbar-ul-Akhyar* by Maulana Subhan Mahmood, teacher of *Hadith* at *Darul Uloom* Karachi, published by Madina Publishing Company, Karachi]

⁹⁹ A religious institution, a school where religion is apparently and supposedly taught whereas peculiar education of a certain cult is imparted here; special tenets are inculcated in students. This is the virtual factory of manufacturing desired mentality - a different school of thought of their choice having no courage to differ from what is propagated by that particular cult or open mouth to move tongue against its followers.

And when began delivering discourse becoming *sui juris* then the *Tasarruf* went to such extent that:

نقل ست از مشائخ که هر گاه که شیخ محی الدین عبدالقادر بکری بر می آید و می گوید الحمد لله خاموش می گردد هر دلی خدائے که بر روی زمین ست حاضر اوغانا و ازین جهت ست که این کلمه را مکرر می گوید در میان آن ساکت می گردد و اولیاء و ملائکه اژدحام می کنند در مجلس او و آنها که در مجلس او حاضر شوند و شمارند بیشتر اند از آنها که بنماینده کی [pp.12-13, *Ibid.* Persian]

THE PARTICIPANTS OF DISCOURSE

It is reported from the *Mashaikh* that when *Hazrat* Sheikh Jilani (r.a.), ascending the pulpit for discourse, would say الحمد لله [All Praise be to *Allah*] all the saints, whether present or absent, on surface of the earth, would keep quiet. For this very reason he would repeat this speech and would keep somewhat silent in between. And then would throng saints and angels into his meeting. Among them would be the multitude of invisible audience much more than the audience visible in his meeting.

[p.38. Urdu translation of *Akhbar-ul-Akhyar* by *Maulana* Subhan Mahmood, teacher of *Hadith* at *Darul Uloom* Karachi, published by *Madina Publishing Company*, Karachi]

Reciting *Alhamd-o-Lillah* once by sitting on the pulpit and keeping silence by every present and absent saint on the surface of earth, can it be under control of any human being? And above all, take a little view of attendance of all dead and living saints and prophets in these gatherings:

و فرموده اند که جمیع اولیاء و انبیاء احياء با جساد و اموات با ارواح و جن و ملائکه در مجلس او حاضر می شدند و حضرت حبیب رب العالمین صلی الله علیه و سلم نیز از براء تربیت و تائید تجلی می فرمودند و خضر علیه السلام اکثر اوقات از حاضران مجلس شریف می بود و از مشائخ عصر هر کراملاقات می کرد و وصیت می نمود بملازمت مجلس شریف او می فرمود من اراد الفلاح فعليه بملازمة هذا المجلس [p.13, *Ibid.* Persian]

It is well known that all the living saints and prophets with their bodies and those who were not alive would remain present with their spirits at his discourse. Likewise, the Prophet (s.a.w.)

also would make himself manifest at the meeting for his (Abdul Qadir Jilani`s) training and assistance. And *Hazrat Khazir* (a.s.) would also come in his gathering off and on. And whomsoever *Hazrat Khazir* (a.s.) would come across he would advise him to participate in his (Abdul Qadir Jilani`s) gathering: [p.39, *Ibid.* Urdu]

{ The Urdu translator did not translate the original Persian version fully otherwise the emphasis about attending the discourse that exists in the Persian text is missing in the Urdu version and the final advice in Arabic has totally been omitted wherein it has been disclosed that Khazir (a.s.) used to exhort upon all whom he would see that: *“whoso wants salvation, it is incumbent upon him to attend this gathering”* }

May the attendance of all the dead and living saints and the Holy Prophet (s.a.w.) at the meeting of His Eminence be a strange phenomenon but it is also not easy task to negate a “*Mohaddith*”. [i.e. the person who possesses very vast knowledge of *Hadith* spanning almost its entire corpus. Here is alluded tauntingly the writer Abdul Haque]

UNVEILING OF HIS OWN QUALITIES BY HAZRAT ABDUL QADIR JILANI SAHIB

منم کہ تنغ من مشہور ست وقوس من موقور و تیر من رسندہ ونیزہ من بیخطاست واسپ من بی زین
ست من آتش سوزان آلی ام من سلب کنندہ احوال من دریائی بی کرانم من رہنمای و قتم من سخن کنندہ
در غیر خودم و قتم دیگر در حالت بود و میفرمود منم محفوظ و منم ملحوظ ای روزہ داران ای شب بیداران ای کوہ
نشینان پست باد کوہبائی شمای صومعہ نشینان منہدم باد صومعہ شمای پیش آئید امر خدای را امر از خداست ای
راہ روان ای ابدال ای اوتاد ای پہلوانان ای طفلان بیائید دیگر فیض را از دریائے کہ کران ندارد بعزت
پروردگار کہ نیکبختان و بدبختان ہمہ عرض کردہ می شوند بر من و نظر من در لوح محفوظ ست منم غواص
دریائے علم و مشاہدہ آلی من جہہ خداوندم بر تمامہ شمای و نائب رسول اللہ و وارث اویم در زمین و نیز فرمودہ
است آدمیان را مشائخ اند و پریان را مشائخ و فرشتگان را مشائخ و من شیخ ہمہ ام [pp. 14-15, *Ibid.* Persian]

Thereafter he said, “I’m the unsheathed sword, the loaded bow, my arrow is aim-striking; I’m the seizing of the heat of Divine love and of al affairs; I’m the shoreless unfathomed ocean, the leader of the age, and the speaking beyond me.”

Once he said under rapture that “I’m the *Mahfooz*¹⁰⁰, I’m the *Malhooz*¹⁰¹; O fasters! O those who pass their night in prayer! O those who have secluded to mountain (for recluse)! Let your mountains be shattered. O retirers of monasteries! Let your monasteries be pulled down. See the command of *Allah*. My order is from *Allah*. O wayfarers of mystic way! O *Abdals*! O *Qutubs*! O *Autad*¹⁰²! O wrestlers. And O youngsters! Come on and get the bounties of brink-less sea. By the Honour of *Allah*! All the fortunate and unfortunate (i.e. pious and vicious) were presented before me; and my look is gazing the *Lohe-Mahfooz*¹⁰³; I’m the diver of the river of Divine Knowledge and Manifestation; I’m the final argument to you from *Allah*; I’m the Vicar of the Messenger of *Allah* and the Heir in this World.” He then said, “There are *Pirs* of human being, and also of jinnis and angels. But I’m *Pir* of all *Pirs*.” [p.41, *Ibid*. Urdu]

THE SECOND PROCLAMATION OF SHEIKH ABDUL QADIR JILANI KNOWN AS *GHAUTH-UL-AZAM*¹⁰⁴

¹⁰⁰ Means safe and sound; mystically the person saved, guarded and watched by *Allah*.

¹⁰¹ Means regarded and deferred: near mysticism its meaning is the person regarded and considered by *Allah*.

¹⁰² A special category of mystic saints which, as per their own narration, comprises only four of their kind at any time in the world.

¹⁰³ The divine plaque in which are recorded all mankind’s doings, all affairs to be happened right from the First Day to the Last Day.

¹⁰⁴ *Ghauth* means the Person Who comes to help when invoked and helps transcendently, and *Azam* means the biggest. Thus *Ghauth-ul-Azam* means the Greatest Person Who helps upon invocation and such Person can apparently be none but *Allah* Almighty Alone. But this divine title had wrongly been given to the mystic mentor Abdul Qadir Jilani.

و پروردگار من عزوجل بفضل خود وعده کرده است مرا کہ اصحاب مرا او اہل مذہب و تابعان طریق مرا وہر کہ محب من بود در بہشت درآد و نیز فرمودہ است البیضۃ من البالف والفرخ لا یقوم یعنی بیضہ از ما بہر ار از دودہ چو بہ را خود قیمت نتوان کرد و نیز فرمودہ است حق سبحانہ و تعالیٰ مرا سبلی نوشتہ داد کہ در وی نامہائے اصحاب من و مریدان من کہ تا روز قیامت باشند ثبت ست و گفت عزوجل کہ این ہمہ را بتو بخشیدم و از مالک کہ خازن آتش دوزخ ست پرسیدم کہ نزد تو بیچ کسے از اصحاب من ہست گفت لا بعزت پروردگار کہ دست حمایت من بر مریدان من مثل آسمان ست بر زمین اگر مرید من جید نیست من خود جیدم بعزت پروردگار و جلال او کہ از پیش او عزوجل نزد من تا مرا ابا اصحاب من بہشت نہر داگر مرید من در مشرق بود و پردہ عفت او برافتد و من در مغرب ہر آئینہ پوشم پردہ اورا [Ibid. Persian]

“And my Lord has promised mercifully that He will make my disciples, linkers of my line, the followers of my way and my devotees, enter the paradise.”

Likewise he said, “An egg of us [i.e. modicum mystic of his line] is cheaper even for thousands and a chick [i.e. a rudiment mystic] cannot be valued.” He said further that “Allah gave me register wherein were written the names of my all friends and disciples to be happened till the Day of Resurrection and said that ‘I absolved them all just for you’.” He said, “I asked the rector of hell whose name is *Malik* as to whether there existed my any disciple with him. He said that ‘By the Honour of Allah! None of them.’ See! My Hand of Protection on my disciples is just like the heaven on the earth; what happened if my disciple is not good, I’m never the less good. By the majesty of Allah! I will not step into the Court of Allah until and unless all my disciples enter the paradise; and if privacy of my disciple in the east is about to get exposed and I may happen in the west, I will certainly help him keep secret.” [p.49, Ibid. Urdu]

HIS THIRD PROCLAMATION

نقل ست کہ آنحضرت فرمود در زمان حسین بن منصور حلاج کسے نبود کہ اورا دستگیری کند و از لغزشے کہ اورا شدہ بود باز دارد و اگر من در زمان اومی بودم اورا دستگیری می کردم تا کار او با بیخانی کشید

و من دستگیری می کنم هر کرا از مریدان من مرکب بلغزد و از پائے در آید تا روز قیامت و فرمود مراد هر طویلہ فحلی ست که مقاومت کرده نشود و خیلے ست که مسابقت کرده نشود و مراد هر لشکر سلطانی ست که مخالفت کرده نشود و در هر منصب خلیفه ایست که عزل کرده نشود و فرمود هر گاه از خدا چیزی خواہید بوسیله من خواہید تا خواہش شما بجا بت رسد و فرمود هر که استغاثت کند بمن در کربتی کشف کرده شود آن کربت از و هر که منادی کند بنام من در شدت کشاده شود آن شدت از و هر که توسل کند بمن بسوی خدا در حاجت قضا کرده شود آن حاجت مراد را و فرمود کسی که دور کعت نماز بگذارد و بخواند در هر رکعت بعد از فاتحہ سورۃ اخلاص یازده بار بعد از ان درود بفرستد بہ پیغمبر صلی اللہ علیہ وسلم بعد از سلام و بخواند آن سرور صلی اللہ علیہ وسلم بعد از ان یازده گام بجانب عراق برود و نام مرا گیرد و حاجت خود را از در گاہ خدا وندی بخواند حق تعالی آن حاجت او قضا گرداند بمنہ و کر مہ [pp. 19-20, *Ibid.* Persian]

His Eminence said, "In the time of Hussain Bin Mansoor Hallaj, there existed nobody who could help him out and save him from the slip he suffered with. Had I been in that time I would have helped him and the situation would not have reached that stage. I will keep on helping my disciples till the Doomsday even if he may fall from his conveyance." And said that "there exists my one irresistible bull and unsurpassable horse in every stable." And said that "my supremacy on each army is so much so that nobody dares rival, and there exists in every office my such vicegerent that cannot be deposed."

Said that "whenever you pray *Allah* for anything, pray through my medium so that your prayer be granted." And said, "whosoever may seek help through my agency, his sufferings will get removed; and whosoever may invoke taking my name in any hardship, he will get enough; and whosoever puts-forth his wishes before *Allah* mediating me, they will be fulfilled."

He said, "who may offer two sets prayer and may recite *Akhlas* for eleven times after *Fateha* in each set and may send after finishing it *Darood* to the Prophet (s.a.w.) and pray *Allah* taking my name, then *Allah* will fulfill his want." (In another

report is the narration that “taking eleven steps in the direction of Iraq and pray through my name” but this report is not verified.)

[pp.49-50, *Ibid.* Urdu]

[the underlined bold words in italics are self-made addition by the Urdu translator otherwise there is no such mention in the original Persian version where this very thing has been ordered to act upon]

SAYING OF SHEIKH ABDUL QADIR JILANI ON DEATH-BED

نقل ست کہ آنحضرت در مرض موت می فرمود نسبتی نیست میان من و شما و میان من و خلق تفاوت آسمان و زمین ست قیاس نکنید مرا کسی و کسی را بمن و فرمود من از درائے امور خلقم و من درای عقول ایشانم یا اهل الارض شرقاً و غرباً یا اهل السماء حق تعالی فرموده است **وَأَعْلَمُ مَا لَا تَعْلَمُونَ** من از آنها ام که مر خدا امید اند و شما نمیدانید گفته می شود مرا در شب و روز هفتاد بار و انا اختر تک و لتضع علی عینی گفته می شود مرا یا عبد القادر بختی که مرا باست تکلم کن تا شنیده شود از تو گفته می شود مرا یا عبد القادر بختی که مرا باست بخواب و بنوش و بگو ایمن ساختم ترا از درد سوگند بخدای عز و جل نکردم و نگفتم چیزی را تا ما مور نشدم بدان و فرمود و قتی که تکلم بکنم من بکلامی بر شما باد که تصدیق کنید آنرا که تکلم من ناشی از یقینی ست که شک را در وی مجال نیست گویا گردانیده می شوم پس می گویم و داده می شوم پس می بخشم و امر کرده می شوم پس می کنم و عهده بر کسی است که مرا امر کرده است و الدیة علی العاقلة تکذیب شما را از هر قاتل ست مردین شمارا و سب زوال دنیا و آخرت شماست انما سیاف انا قاتل و یحذرکم الله نفسه اگر نمی بود لگام شریعت بر زبان من هر آئینه خبر می کردم شما را بآنچه میخورید و می نهید در خانه های خود من میدانم آنچه در ظاهر و باطن شماست و شما در رنگ شیشه شایید در نظر من [p.15, *Ibid.* Persian]

It is reported that *Hazrat* Sheikh Jilani (r.a.) used to say in his mortal ailment that “there is no comparison between you and me. The difference between you and me is like the difference of heaven and earth. Don’t guess me on anybody and vice versa.” He would say that “My creation is above all affairs and I am beyond sense of people. O dwellers of east and west, in the earth and those of skies! *Allah* says: **وَأَعْلَمُ مَا لَا تَعْلَمُونَ** [I know that which you know not]. I am from those whom *Allah* knows but you know not. I am told seventy times a day and night that:

أَنَا اخْتَرْتُكَ، وَلِتُصْنَعَ عَلَى عَيْنِي (سورة طه: ١٣، ٣٩)

[I've chosen you, and that you be brought-up before my eyes (20:13,39)]

I'm said that 'By the right which you owe Me! You're sworn to say something so that it may be heard.' I am asked that 'you are put under oath of the right which I have on you; eat, drink and talk. I have secured you from breach of oath.' By God! Unless I am ordered, I neither do nor say anything."

He said, "When I tell you something it is obligatory for you to affirm it because my word is so much definite and certain that it has no room for doubt. As if when I'm ordered, I do say; when I'm given, I bestow it, and when I'm bidden (for some work) I do so. Hence the responsibility rests on Him who ordered me (because the principle is that): *الْدِّيَّةُ عَلَى الْعَاقِلَةِ* 'Ransom is on the relatives'. My falsification is fatal for your religion, and a cause of perdition Here and Hereafter. I'm the dextrose sword man and the great killer, and *وَيَحْذَرُكُمُ اللَّهُ نَفْسَهُ* (*Allah bids you beware*). Had *Sharia* checked me not, I would have disclosed you that what did you eat and save in your house. I know your inside and outside for you are like a glass in my eye." [p.42, *Ibid*. Urdu]

These were the sayings of Sheikh Abdul Qadir Jilani about himself, now hear the decision of Sheikh Abdul Haq *Mohaddith* Dehalvi also:

In short there occurred countless *Karamaat* from him: acting *Tasarruf* in the overt and covert of creatures; sovereignty over human being and *jinni*; acquaintance with the secrets and hidden affairs of people; knowing concealments of angelic world, manifestation of facts of the Divine Sphere; intuition of hidden mysteries of the super mundane; bestowal of the Unseen providences; doing *Tasarruf* and causing revolution in the world affairs with the permission of *Allah*; being attributed with deadening and livening; curing blind and leper; giving health to ill and recovery to diseased; traversing time and space; issuing

order on the land and skies; walking on water; flying in the air, changing peoples thought; converting effects and nature of things; summoning Unseen goods; uttering prophecies of past and future; and many more other like *Karamaat* occurred continuously and perpetually from him with his **intention and aim** before all ordinary and particular persons as an expression of Truth. And the *rivayat* and narratives in respect of each of the fore-mentioned *Karamaat* are reported in such a large number that tongue and pen are unable to encompass them. *Mashaikh* have written too many books on this. [p.45, *Ibid.* Urdu]

Did you see that Alliance of worshipper & the Worshipped and Creator & the created brought-forth how wonderful entities!

Anyhow every story has the same colour and every instrument has the same sound. If anybody still says that both *Shariat* and *Tariqat* are one thing then what can be done except to wail upon wisdom, sense and perception. Everything is obvious and pronouncing aloud that Right of *Shariat* is Wrong of *Tariqat* religion, former's unlawful is latter's lawful; in their between is the difference of earth and sky, they are such those two terminus that can never join each other, one's life is other's death.....

There is prevalent nowadays the uproar everywhere to unite Muslims. The question arises as to which thing they may be united upon. If on the religion in vogue, which is the Allied Religion, then it is of no use. *Allah's* mercy will never tend towards it rather heavy downfall of His punishment will remain showering it every moment on and on. Well. If this prevalent religion is renounced declaring immunity and the pure Koran & *Hadith* is set as goal then such unity will be auspicious and that could be termed as holding of *Hablullah* [*Allah's* cable] fastly in true sense. This is *Allah's* promise just with this very unity that: أَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ namely “only you will be the

triumphant, the winner, the successful, the crown bearer (Here and Hereafter), provided you become the Faithful indeed - the viceroyalty of the earth will be in your hand – peace and security will kiss your feet.....” (3:139)

Insofar as we are concerned, all our efforts are devoted for this very cause and will remain devoted, *inshAllah*. If one may now get displeased, simmering, reviling and even may turn enemy of life and money, then these all are transitory and mortal things; what matters the real thing is that what will happen tomorrow to our salvation in the Court of Almighty Lord. Therefore we are acting upon the commandment of:

فَاُصَدِّعْ بِمَا تُؤْمَرُ

“So proclaim that which you are commanded” (15:94)

and with this firm faith that Lone Lord of the heavens and the earth is sufficient for our sufficiency.

There remains as yet the last point i.e. this humble plaint that *“O people if the unalloyed Religion of Allah did not appeal your mind then you should at least have to confine this Allied Religion to yourselves alone, but what cruelty you committed that you have been establishing monasteries and Madrisas for centuries to propagate and give currency to it. You have sent your mobile monasteries in every nook and corner of the world which preach your Allied Religion. Your newspapers, your books, your magazines, all are testing patience of the Lord of universe by spreading this one thing alone! For Allah’s sake end this game now, much has been done.”* What? Isn't it correct? Don't you believe? O.K. Wait. See it yourself:

Thoughts and ideas of Sheikh Abdul Haque *Mohaddith* Dehalvi have been mentioned in the preceding pages. Now take the account of

“heroic deeds” of *Darul Uloom* Deoband’s own monthly magazine *Darul Uloom*”:

THE KID TURNED ALIVE!

The ancestors of Shah Abdullah Qureshi, introducing whom Sheikh Mohaddith wrote that “he was from the descendents of Sheikh-ul-Islam Bahauddin Zakaria”, had migrated to Delhi from Multan. Besides acquiring match-less knowledge of science and arts he had passed through successfully the stages of mystic initiation also and had attained that position in this way through trial and exercise that he himself had become milestone (for others). Mystics have written that **“The Truth Seekers achieve through their exercise and trials such powers and abilities which take after the particular powers of the Bountiful Lord although the actual disposer at that time also remains the same *Allah*.”** Otherwise these things are beyond the evolutionary sphere of mankind. In the account of this very Shah Abdullah it has been written that: One day under ecstatic condition Shah Abdullah dashed a kid against the floor. What does value a little kid, it collapsed then and there. This got aired among people. Fault finding and malignant people began smearing him that what a cruelty he committed! Getting overwhelmed with these absurd and heart rending taunts and jeering from the people, it is written, Shah Abdullah came to the kid and said, ‘Get up. Why do you vilify *Allah*’s slaves?’ Saying this he also touched his toe with its carcass. Just this much was his saying and the kid turned alive by Divine Power. (p.202, *Akhbar-ul-Akhbar*)

[p.32, Monthly *Darul Uloom*, January 1958. Chief Patron Qari Muhammad Tayyeb *Sahib*, Editor Ibnul Anwar S.M Azhar Shah Qaiser]

This is the magazine of *Darul Uloom* Deoband like “Religious Institution”. According to these very persons the Prophet (s.a.w.) himself laid the foundation of this institution and used to come there now and then along with his Caliphs to check books of accounts and also had learnt Urdu language to promote familiarity! Writing in such magazine that

“The Truth Seekers achieve through their exercise and trials such powers and abilities which take after the particular powers of the Bountiful Lord although the actual disposer at that time also remains the same Allah” is such a grievous matter that much the tears are shed on it the lesser it will be! And see the craftiness that they write “although the actual disposer at that time also remains the same Allah” namely on one side Allah declares that “None has any share in My powers and attributes” and on the other He Himself confers on these Common Values the power of life and death. Wonderful!

Pay a little heed to the original writer of this story. It is yours and ours Sheikh Abdul Haque *Mohaddith* Dehalvi who has reported in his book “*Akhbar-ul-Akhbar*” the narratives of these divinized saintly persons. You yourself do the justice that on one side is the Koran and *Hadith*’s “Religion of Servitude” and on the other is Philosophy of Alliance’s “Religion of Divine-hood”, what the mankind may do? How it may sacrifice the Religion of Divine-hood on the Religion of Servitude?

Take into account another favour of this *alma mater*. Imparting education of the Koran and *Hadith* is told to be one of the objectives of this educational institution but this magazine brings out such articles which amount flagrant contempt of the Koran and *Hadith* and prove them to be obsolete and out of date. See it your self:

HABITS OF CHILDHOOD! Hazrat *Qutub-e-Alam* Sheikh Abdul Quddus Gangohi (r.a.) has been a prominent saint of his time. His eminent grand father Sheikh Safiuddin was the disciple of Syed Ashraf Samnani (r.a.). Sheikh *Sahib* waited upon him taking into lap his one and quarter months’ old son. Syed *Sahib* kissed the baby and said, “He is also my disciple and there will borne a *Qutub-e-Alam* from his loin.” Just after growing to sense he [i.e. Gangohi *Sahib*] began sweeping *Roza* of Sheikh. One day he was reading a book. There came the voice of *Haq*

Haq [Truth, Truth] from his inside. Just having heard it he fell unconscious and saw that Sheikh was saying, “Outward knowledge is the biggest barrier. Now you commit to the original work.” Then what remained afterwards, he gave up studies and made himself busy in mystic exercise and worship. He would spend entire night in worship; when would go dozing he would see Sheikh awakening him. Why won’t he be so, for he had been much eager since childhood: he would come to the mosque prior to all and would sit-down in the front row and getting back on and on would go to the rear and after finishing prayer would straighten shoes of prayer men. (*Lataif-e-Qudsia*)

[p.41, *Ibid.* January 1960]

Did you see that how artfully the Knowledge of the Koran and *Hadith* was established as the **biggest barrier** by naming it “The Outward Knowledge” and thus the responsibilities of Allied Religion were so discharged? And thus they explained and interpreted also this line of verse of *Maulana Rome* that:

استخوان پیش سگاں انداختیم

Pith we picked and cast before dogs the outward knowledge like bones

and, in rejection of bookish knowledge, they thus read aloud, so to say, the following couplet of this very *Maulana Rome* that

علم جوئی از کتبہائے فسوس.....ذوق جوئی تو ز حلوائے سُبوس

*How sad! From books you seek the learning
You want to relish the bran made pudding*

And now glance through the power of *Tasarruf* of this very *Qutub-e-Alam* Sheikh Abdul Quddus Gangohi:

The Contest with Hindu Ascetic

When his Eminence arrived Gangoh for completion of gnoses, an ascetic used to live there who had attained perfection and

whose hermitage was very spacious and salubrious. His Eminence liked that place very much and wished to reside there. Going inside the hermitage, he asked the pupils as to where was their mentor. They said, "He had retired to a cave. One year has passed. Therein is only one vent for wind. Who dares go even near it?" His Eminence took seat near that vent. When he did *Muraqba* it was revealed that the ascetic was sitting inside by holding his breath and was busy in his bob. His Eminence moved his spirit. He became alert and asked, "Who are you and how did you come inside?" Said that "I'm the slave of *Allah* and just with His power I've entered from this vent. But tell me as to how far you've advanced." He said, "I've progressed enough. See! I transform into water just now." He accordingly transformed into water just then. His Eminence soaked a strip in that water. No sooner he returned to sense than His Eminence said, "Now I'm melting to water. You may keep a shred wetting herein." Thereafter both the clothes were smelt. One was giving stench and fragrance the other. One's stinking was vexing the mind and other's odour was charming the nerves. [*Iqtabas-ul-Anwar*] He said that "I was perfect in my art and act but you also proved to be perfect. Only there remained the difference of good and bad smell." His Eminence said, "This is the difference of Islam and infidelity." Ultimately he became Muslim the very moment and becoming disciple completed perfection soon. All his pupils also became Muslims. His Eminence appointed that ascetic to a saintly office and deputed him somewhere else. *Roza* of His Eminence is also at that very place. Even after *Wisal* his heart remained busy in *Dhikr* and palpitation. [p.42, *Ibid.*]

You will ask that as to what concern faith and Islam has with this juggling? Then its answer is that you did hurry. This is not the matter of faith or Islam at all. This is the contest of divinity in which, as if, "You won today and he came victorious the other day"!

Reaching here, I'll request you that I acknowledge and you also should acknowledge that Binnori *Sahib* has fulfilled the obligation owed after representing this Allied Religion. There exists not a single word in his whole essay in which he might have deviated a hairbreadth even from the minor details of this religion!

In fine I want to conclude my statement on that article of *Mufti-e-Azam*¹⁰⁵ Pakistan Mufti Muhammad Shafi Deobundi *Sahib* which he had brought-out in his journal "*Al-Bilagh*" so that the world may know that there still exist some such people in the world who will not hesitate even from being cut to pieces in defence of this Religion of Divinity:

It was the established practice of *Hazrat Maulana* Thanvi (r.a.) that he used to divide into three parts whatever the money he would have for his personal expenditure. One part would get to alms first of all and the rest would again be divided into three parts. One he would keep for his personal use and would send the remainder to home. This practice is not difficult. If man may begin checking his desires and fulfilling his necessities only, then much of his psyche can be controlled. Guarding psyche and engaging it in obedience of *Allah* and living on the pattern of the Prophet (s.a.w.), this very is the success, both Here and Hereafter. And such people win the favour and assistance of *Allah*, and His Prophet (s.a.w.) also gets pleased with him: they get the vision of the Holy Prophet (s.a.w.) rather the honour of talking to him; when the saintly men greet *Salam* in the Court of the Holy Prophet (s.a.w.) they are reciprocated. We have read many like narratives in books. Here is an event of similar sort that there

¹⁰⁵ The Hierarch. *Mufti* means the expounder of code of Muslim law, a Muslim jurist who possesses thorough knowledge of Islamic law which encompasses every aspect of Islamic *Sharia*. He has the authority to issue religious decree in a certain issue. The suffix of *Azam* further heightens his position when becomes holder of the highest office of the clergy i.e. religious hierarchy.

was a scholar in Yemen. He used to pay pilgrimage to *K'aba* every year and would bring along with him by writing a eulogy and would relate it reaching the *Darbar* of the Holy Prophet (s.a.w.). Not only this but he would also address the *Sheikhain* i.e. Abu Bakar and Omer (r.a.) besides the Prophet (s.a.w.). Happily a *Shiite* was also present there; how he could brook that eulogy in honour of *Sahaba*. He accordingly called-on that scholar and carried him to his house on the pretext of banquet. Reaching there that absurd man oppressed him in this way that he hacked out his tongue so that he might not be able to praise *Sahaba*. That scholar did not worry at all and came back from there with his chopped tongue in his hand and showed it in the Holy *Darbar* [i.e. to the grave of the Prophet (s.a.w.)] as he could not utter anything. He returned to home in the said condition. Godly people do not feel any trouble in such condition also. Accordingly he fell asleep and saw that he Prophet (s.a.w.) came and joined that chopped piece in his tongue with his own hand. When he did awake he saw that his tongue was safe and sound without any scar and had become much eloquent than earlier. One friendly saint has recently passed away. He is buried in Malir Colony [a place in Karachi]. He related, “Once I was in the attendance of the *Darbar* of the Prophet (s.a.w.). It was night time. Peoples had gone-off. One African in long robe came there and said by getting near the *Darbar*: *السلام عليك يا رسول الله* [May peace be upon you O Messenger of *Allah*!]. The voice came from the *Darbar*: *وعليك السلام* [And mercy be on you also!] That saint says, “I had heard the voice of the Prophet (s.a.w.) with my own ears.”

It is another saint’s narrative that one of his disciples was leaving for *Hajj* and *Ziarat*¹⁰⁶. Since Sheikh could not proceed

¹⁰⁶ Paying pilgrimage to the mausoleum, tomb, shrine or grave of any religious persons, saint or mystic as in vogue. Here it is meant for visiting the grave of the Prophet (s.a.w.)

himself, he then asked his disciple to “convey my *Salam* to the Holy Prophet”. Accordingly when the disciple waited upon the *Darbar* he conveyed *Salam* of his *Pir*. It was replied from there, “Also convey my *Salam* to you heretic *Pir*”. When the disciple came back, *Pir Sahib* asked if he had conveyed his *Salam*. The disciple replied, “Yes. It was conveyed and the Holy Prophet also greeted you *Salam*”. *Pir Sahib* said, “No. Disclose verbatim those words which were uttered by the Holy Prophet (s.a.w.).” The disciple said, “I did not relate that on account of your respect and reverence but when you have known that then what’s the need of my saying.” Said, “No. You say. I want to hear from your mouth.” Hence the disciple said that it was replied that “Also convey my *Salam* to your heretic *Pir*.” Hearing this Sheikh *Sahib* got up and started dancing and said, “Who knows the pleasure I found in this taunt?”

There is a point to note that Sheikh *Sahib* used to hear *Qawwali*. Nonetheless *Qawwali* is permissible if the singer and the listener both are with ablution or be *Shara* abiding and may not be woman or boy and there should not be intended mere enjoying music but the praise of *Allah* and the Prophet (s.a.w.) be made. The Prophet (s.a.w.) called it heresy due to this reason that the manner in which general people take it, that is not lawful in any way. They cannot care for any of the above conditions. Therefore the thing which we cannot maintain with full care, it is good to avoid it.

whom mystic people call *Roza-e-Anver*, *Roza-e-Athar*, *Roza-e-Aqdas*, and other hyperbolic words. This visit is coupled with *Hajj*. Otherwise it is not at all a part of *Hajj*. More regretful that the persons who visit grave of the Prophet (s.a.w.) are told by *Ulema* to make *Niyat* [intention] of seeing the Prophet (s.a.w.) also as he is resting alive in his *Roza*. This is why they greet him *Salam* and claim to have reply and even the honour of shaking hand with him. However, this is a polytheistic notion. Nobody can live for a moment under-grave without air: otherwise the Prophet (s.a.w.), after having died, has ceased to have any contact with this world and is living in the paradise and not in this mundane grave.

[pp.100,101, Monthly *AL-Bilagh*, *Safrul Muzaaffar* 1394 AH, under auspices of *Mufti-e-Azam* Pakistan Mufti Muhammad Shafi *Sahib*, article entitled '*Anno Sukoon ka Rasta*' i.e. The Way of Peace & Comfort' written by *Mufti-e-Azam Sahib*]

My dear! You had ordered me to comment upon which I have tried my level best. The beginning has, however, set in. Commentary on the rest of the essay will be offered on some other occasion. There might have happened nothing aught, yet this much, after all, happened that both the religions did come before you. Now you have the option to adopt whichever you like, making it your necklace, and discard whichever you like, considering it shackles in your feet.

